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COMMUNICATIONS.

BIOGRAPHICAL SKETCH OF THE REV. GEORGE ANGELL, LATE OF  
SOUTHBRIDGE, MASSACHUSETTS.\*

THE whole earth is like a field of battle. On such a field, those who command and those who obey, are indiscriminately cut down by the instruments of death. Thus all the ties which bind us together in life are suddenly severed; the parent, the child, the sister and the wife, mingle their sorrows and their tears, because those whom they loved are fallen. A retrospect of such a scene, cannot but bring with it a train of painful reflections; nor can the pain of such reflections be buried but in the grave. So on the field of the world, men of all descriptions are carried without distinction to their long homes. In most cases the hand which inflicts the wound is hid from mortal eyes, but is not less sure of its object. The mourner is every where seen shrouded in the weeds of sorrow. Sin has brought in its sable train, death and all our woes. No man who has lived long in the world, can look over the scenes of youth without gloominess of soul. On taking such a view, he will recollect those whom he once loved, but whom he will no more see on earth. He can call to recollection the interviews which were once enjoyed; but he will find "the memory of joys that are past, pleasant and painful to the soul." And the longer he lives, the more will he find himself standing alone.

The subject of this sketch was called away from his friends and brethren in the midst of life and usefulness. But while we who remain are weakened by his removal, we cannot but rejoice that he has accomplished his labors, and entered into his rest.

Mr Angell was born March 24th, 1786, in the town of Smithfield, R. I. His parents, though not in affluent circumstances, were of reputable standing. His father, who was occupied in

\* Prepared at the request of the Ministers' Meeting in the vicinity of Worcester.

agriculture, trained him to habits of industry. In these habits he possessed that which was worth far more than the wealth of a kingdom. His advantages for education were not great; but having a disposition to improve by those which he enjoyed, he acquired a respectable common education. The residence of the family was not far from Providence. Thus they were within convenient distance of the religious privileges enjoyed in that place; but he was not led to feel the value of these opportunities. He was consequently prepared to drink the poisonous draught which might be put to his lips. His associates presented to him the cup of infidelity, and of this deadly cup he early and deeply drank. With them his father often conversed, and disapproved of their infidel principles in the presence of his children; but he did not impress on them the importance of religion by instructing them, praying with them, and leading them to the house of God. Parents who neglect the religious instruction of their children, and who neglect the worship of God in their families, and in the house of prayer, cannot estimate the evil they are doing to their offspring, to themselves, and to society. In the present instance, the son became at twenty-one, a confirmed infidel. In the autumn of 1807, the Lord visited him with a violent fever which brought him to the brink of the grave. While thus exposed to death, he reflected on the dangerous sentiments which he had imbibed. In view of eternity, he became convinced that he had a soul, and that he must give an account of himself to God the final Judge. In such circumstances, and with such views, he felt deeply impressed, and earnestly besought the Lord to spare his life, promising that he would devote himself and all he had to him forever. God was pleased to regard his cry; but when his health was restored, he forgot his promises, and again pursued the world with eagerness. He could not, however, again imbibe those fallacious doctrines which had before intoxicated his mind and brought him near to ruin. In all his pleasures he was ill at ease. Conscience often disturbed his repose. He also sustained losses in his temporal concerns, which forcibly brought his sin to remembrance. Though he forsook God, yet God did not give him up to his chosen ruin. In his disregard of the promises made on a bed of sickness, we see what is often seen. Multitudes are alarmed in view of death, and promise that they will mend their lives; but alas, how few that are healed return to give glory to God! Death-bed repentance is always suspicious. God may convert and save at the eleventh hour; but from the many cases of those who after their recovery are found to have deceived themselves, we have little hope respecting many of those who die. Let those who have health employ it in securing the one thing needful. For more than a year, Mr Angell continued a contest with his convictions, pursuing the world and neglecting his soul. At length, as he was preparing for a party of pleasure, a thought passed his mind, like an electric shock, that he must now perform his vows to God, or that God would say of him as of Ephraim, He "is joined to idols, let him alone." "From this memorable moment," says Mr Angell, "I viewed

myself on the verge of eternity, and my anguish of soul was not unlike that of Job when he exclaimed, "I have heard of thee by the hearing of the ear, but now mine eye seeth thee; wherefore I abhor myself, and repent in dust and ashes." I can truly say, that for four weeks, "The sorrows of death compassed me, and the pains of hell gat hold upon me; I found trouble and sorrow." My sense of my sins and the consequent anguish of my soul brought me into a state of almost total despair. I never can forget the evening when I left my parents and retired, supposing that I should soon plunge into the gulf of interminable wo. In this state of mind, I could not but say,

Should sudden vengeance seize my breath,  
I must pronounce thee just in death;  
And if my soul were sent to hell,  
Thy righteous law approves it well.

As I approached my bed, I fell upon my knees, and endeavored to surrender my all to the mercy of God, possessing an unshaken determination to die a humble suppliant before his gracious throne. As I closed my prayer, I threw myself upon the bed in a state almost of insensibility, till at length every power of my soul awoke, and my sins appeared like a huge mountain, intervening between me and the Deity. At that dreadful moment, it appeared utterly impossible for me to be saved. This prospect filled me with such insupportable anguish, that I drew the clothes over my face, in hope to hide my accumulated guilt, and obliterate my condemnation, which was exhibited to my mind as plainly as the writing which Belshazzar saw upon the plaster of the wall in his palace. While musing in this state of awful suspense, these words occurred to me, "Adam, where art thou?" Immediately, I threw the covering from my face, and cried, "God, be merciful to me a sinner." "Lord, save, or I perish." I repeated the cry, till at length, by the eye of faith, I beheld the Saviour coming to my relief with all the compassion of a God. My soul welcomed him with inexpressible delight, while I exclaimed in the language of Thomas, "My Lord, and my God!" I now felt what is expressed in that prophecy, "For ye shall go out with joy, and be led forth with peace; the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands." Being now satisfied that I felt love for the Saviour, and possessed an interest in the Redeemer, I felt it my duty to confess him before the world. I first gave myself to the Lord; and then stated the dealings of God with my soul to the First Baptist Church in Providence, proposing to become a member with them. I was cordially received, and was baptized the first Lord's-day in May, 1809."

From this time he lost all relish for the pleasures in which he had previously indulged, and different objects excited his attention. That this change was wrought by the Spirit of God, and was radical, we have the fullest evidence from the whole of his subsequent life. Soon after he had found the pearl of great price himself, he became deeply solicitous for those, who, as he had been, were

pleasing themselves with worthless dust. And while he was feeding on the bread of life, he was moved with pity for those who fed greedily on husks. From the estimation in which he now held his own soul, he was enabled in some adequate measure to value the souls of others. These views and estimates induced him to think of the gospel ministry, as the great means of bringing men to Christ. Thus it was early suggested to his mind, that it might become his duty to enter on the work of winning souls. But as he considered himself altogether deficient in the qualifications necessary for this great work, he thought he must be influenced by a false spirit. His impressions, however, on this subject, gave a direction in some measure to his course of pursuit. His want of confirmed health, together with his impressions, induced him to devote a year and a half to study. He thus became prepared to teach an English school, and acquired a slight acquaintance with some of the higher branches of literature. While pursuing study, he was placed in circumstances which inclined him to exercise his gift in meetings for conference. In doing this he often found great satisfaction. These services were made a blessing to the people, and several were brought to a knowledge of the gospel.

Soon after, he engaged in the instruction of a school in a place where there were no religious privileges. In order to remove this obstacle to his religious improvement, he established a meeting for prayer and exhortation. As this served to collect the people, it furnished him with an opportunity of speaking in public, so that although he was not a preacher in name, he was in fact. In order to carry on these meetings, he was obliged to devote much time to the study of the Scriptures. What he had prepared with prayer and toil, he communicated with much freedom of mind. While performing these duties, he was led to question whether he ought not openly to stand in defence of the gospel.

About this time, Nov. 11th, 1810, he was married to Miss Lydia Farnum, daughter of Mr Noah Farnum, and grand daughter of Rev. Samuel Windsor, formerly pastor of the First Baptist Church in Providence. His mind now became more impressed with the conviction that it was his duty to devote himself to the ministry of the word. His trials which had hitherto been kept to himself, became so great that they could no longer be concealed from others. He considered himself wholly incompetent for the great work; still the thought pursued him, by night and by day, that he had promised to devote himself and all he possessed to God; and that he ought to do whatever God required of him. "Thus," he says, "I continued through the season, weeping and praying, resisting and obeying, till I became so impaired in my health as almost to terminate my life." The church in Providence having heard of his feelings, requested him to state the exercises of his mind in relation to the ministry. After much prayer to God, and with many misgivings in himself, he complied with their request; and after preaching twice before them, they gave him, March 7th, 1812, their full approbation to preach the gospel.



During the summer of this year, he continued to instruct a school, preaching occasionally, and improving himself for the work on which he had entered. In the autumn he dismissed his school, and journeyed into Connecticut; on his return, he engaged to supply the Second Baptist Church in Woodstock half of the time during the ensuing winter. Having fulfilled his engagement to the satisfaction of this people, by their request he removed to that place in the spring of 1813, and took charge of the church. Finding the church somewhat scattered, he set himself, like a good shepherd, to gather and regulate the flock. Having much of the kindness and skill of the shepherd, he happily succeeded, and was set over them in the Lord by ordination, August 28th, 1813. He continued with this church about three years in harmony and love. His labors were not in vain; for although there was no special excitement, yet thirty-five were added to the church by baptism. Feeling the need of more literary and theological knowledge, he gave himself to study, early and late, so that he made no small improvement in his ability to discharge the duties of his office. Feeling his own deficiencies, it was his settled opinion that no church ought to approve of a young man's becoming a preacher, until he had devoted some time to the acquisition of useful knowledge. In this field of his labor, he laid the foundation for his future usefulness.

In the spring of 1816, he found some difficulty in procuring a tenement, and it appeared not very easy to raise the sum necessary for his support; he therefore made only a partial contract for the coming year.

About this time, Southbridge, Mass. was incorporated into a town; and as a majority of the people wished to be formed into a Baptist society, Mr Angell was requested to assist them in their organization. He complied with their request, and, in the end, was solicited to become their preacher. Not being bound to the society in Woodstock, he thought it his duty to comply with the solicitation. Although there was no church in Southbridge, and but few Christians, yet he thought it presented a field for cultivation which ought not to be neglected. In June, 1816, he commenced his labors with this people. Four weeks afterwards, God was pleased to visit him with affliction, in the death of his only child, a son, in the fifth year of his age. Not long after the death of his little son, he was blessed with a daughter; but in about two years from his removal to this town, the mother and the daughter followed the son to the grave. He felt that the hand of God was upon him, and he applied to himself the words of the prophet, "I am the man that hath seen affliction by the rod of his wrath; he hath led me, and brought me into darkness, but not into light; he turneth his hand against me all the day. My flesh and my skin hath he made old, he hath broken my bones; and when I cry, he shutteth out my prayer." These afflictions operated on him as they ought on all; they weaned him from the world, humbled him before God, and made him submissively say, Thy will be done. At the same time they tested his friends, and gave him an increased confidence

in them. Thus the Lord fitted him for greater usefulness. The tenderness which was produced in his soul prepared him to sympathize with the afflicted. From his own experience he could teach the deceptive nature of worldly good, and the value of religion in adversity. No doubt these trials were sent in mercy not only to our dear departed brother, but to the people of Southbridge. When he commenced his residence in this town there was no church connected with his congregation; and as there were comparatively few who felt the value of religion, he found himself without much religious society. This in his circumstances, and with his feelings, must have been a great privation. How sweet to have an ear into which we can pour our sorrows, and a heart that can feel them! He gathered the few friends of God, and with deep solicitude for the cause of the Redeemer, and the souls committed to his care, he excited them to action and to prayer. His efforts were successful. We inspire those with whom we are connected with such feelings as we ourselves possess; prayer was made and heard, so that twenty were anxious to be formed into a church to maintain the ordinances of the house of God. In February, 1817, a Baptist church was constituted consisting of twenty-seven members. The vine now planted he tenderly cultivated; and while he found a pleasure in the very labor which he performed, he found a greater pleasure still in the growth and fruit of the vine.

These labors were performed with many tears; but on this very account, they were the more successful. The more we are disengaged from the world, and the more closely we are driven to the cross, the more good we shall do for the souls of men. While he was anxious to promote the temporal interests of the society, he was more anxious for the welfare of their souls. During the year 1818, the Lord blessed his labors to the conversion of ten persons who were added to the church. Bereft as he was of all his family, this was to him a year of great solitude; and in addition to his other affliction, he was himself brought near the grave. In such circumstances, he needed other consolation than what this world can afford. And blessed be God, while he was afflicted in his temporal concerns, he was comforted by the prosperity of the church and society. As God has graciously set prosperity over against adversity, the next year was to him a year of much enjoyment. He formed a matrimonial connexion with Miss Rebekah Thorndike, daughter of Mr Paul Thorndike, of Dunstable, Mass. in whom he found a companion meet for him. In her he ever found one anxious to lessen his toils and his sorrows, while she did what she could to aid him in the work of Christ. The Lord was also pleased again to visit his people with the gentle dews of heaven, so that ten were received into the church by baptism, and four by letter. In 1820, he was called to pass through many trials, in consequence of spiritual declensions and evil surmisings in the church. But by a prudent course of discipline, and the establishment of a weekly meeting for prayer, the dark clouds passed over, and a better state

of things ensued. In the year 1821, God again visited them in mercy, and five were united with the church by baptism.

In view of the responsibility of his work, he always felt his insufficiency for it; but at this time he seems to have unusually felt his need of help from God. Hence the following petition: "Blessed God, make me more indefatigable in my study, spiritual and simple in my preaching, meek and consistent in my daily deportment; for I feel less competent for the great work of the ministry than when I first entered the field." The state of mind here exhibited prepared him for enjoyment and usefulness. The subsequent year was one of great interest and success. "Never," says he, "was I so deeply sensible of God's benignity, as during this year. The closet, the study, and the sanctuary, are all witnesses of my sighs and tears, my earnest prayers and humble panting after sanctification and perfect resemblance to God and all holy beings. I have often been lost to this world, while contemplating the compassion of God as exhibited in Hosea xi. 8. 'How shall I give thee up, Ephraim? how shall I deliver thee, Israel? how shall I make thee as Admah? how shall I set thee as Zeboim? Mine heart is turned within me, my repentings are kindled together.' Here it appears that God sustains a conflict in his mind, feeling deep reluctance to make his creatures monuments of his everlasting displeasure. This presents, in the clearest manner, that tenderness which I ought always to possess in discharging my many duties to saints and to sinners, who but for the mercy of God must perish forever. God be thanked, I have not sought the Lord in vain, nor have I gone away empty; for he has enabled me to labor more, and to witness greater success, than in any preceding year of my ministry."

Eleven this year united with the church, while others were standing about the doors of the sanctuary. His labors were also abundant in other places, where the Lord gave him many souls for his hire. When he found his religious feelings declining, he movingly used the words of the Psalmist: "Restore unto me the joy of thy salvation; and uphold me with thy free spirit; then will I teach transgressors thy ways; and sinners shall be converted unto thee."

In 1824, the Lord answered the prayers of his people, and granted a precious revival of religion, in which about forty were converted. Few feel the need of the gracious influences of the Spirit, more than did our departed brother, and few rejoice more in the triumphs of grace through these influences. And while he earnestly desired the conversion of souls, he was solicitous to maintain salutary discipline in the church, and to guide his people in wisdom's ways. From the organization of the church, he had made every effort in his power to render it a phalanx prepared at once for defence and for action. A church library was established which has proved a rich blessing. A well attended Sabbath school was conducted with prudence and success. He endeavored to make every person active in the cause of the Lord.

God delights to bless those who honor him. The Spirit was again poured out upon Mr Angell's people the year before his death. He lived in possession of that spirit which produces revivals of religion, and makes them subservient to the interests of the kingdom of Christ. In this revival, as was usual for him, he visited from house to house, he exhorted, he prayed, he preached, like a dying man to dying men. Nor was he ever tired of his work. At the end of every year, he thought he had lived to no purpose, if he had done nothing for God; and he commenced the new with earnest desires to be active for his cause. These retrospective and prospective views, he was accustomed to put on paper. As these are such views as every minister ought to take, we shall insert what he wrote on the commencement of the year which closed his life.

“*January 1st, 1827.* O thou most High God, who hast been the dwelling place of thy people in all generations, enable me to approach thee this morning with all that solemnity and candor which I shall possess at the hour of death. And while I present my thanks for thy past mercies, enable me to consecrate my life, influence, and all the powers which I possess, to thy service, during the remainder of my days. And having commenced this year, as I humbly hope, in some sense as I ought, deign to remember me for good, and cause me to enjoy all that is requisite to prepare me to be useful in thy service, to enjoy thy presence here and hereafter, and to glorify thy great and holy name forever. Above all, make me what I profess to be; permit me not to be deceived, as it regards my hope in Christ; and suffer me not to fall short of eternal life. Do thou in the greatness of thy mercy enable me to spend this year, should my life be spared, as shall best subserve the interests of thy kingdom. Let me have the assistance of thy Spirit in preparing and delivering my discourses, so as to evince to all that the great object of my labors is to save my own soul and them that hear me. And should this year end my mortal existence, ‘Let me die the death of the righteous, and let my last end be like his.’”

From the time of writing the above, he continued to labor in his Master's cause, till he was called to his reward. The week previous to his fatal sickness, he attended the Ministers' Meeting in Worcester, in usual health. In this state he continued till Wednesday, February 14th, when he was seized with cold chills, which increased in violence through the day. Medical aid was called, but did not prove efficacious in abating his complaints; they grew more violent, and, on Friday, they had assumed a form that was difficult to be understood. On Saturday, he was beyond the reach of man; his end was at hand. He grew weaker and weaker, till, at half past eight o'clock, Lord's-day morning, he fell asleep in Christ. His disorder from its first attack greatly stupified and deranged his powers; and not apprehending danger, he said but little. What he did say, was in perfect coincidence with the even tenor of his life; he died as he had lived, a good man. His sudden removal, occasioned a great shock to the feelings of his wife, of his people, of his brethren in the ministry, and,

in short, of all who knew him. On Wednesday after, his funeral was attended, when a sermon was delivered by the Rev. Abial Fisher, jr. then of Bellingham, founded on John ix. 4, *I must work the works of him that sent me while it is day; the night cometh, when no man can work.* Nearly all the ministers in the region, as well of other denominations as of his own, attended, and paid him the sincerest respect.

Having followed this good man from his childhood to his grave, the reader will wish to know something of his person and character. Mr Angell was elegant in his person and manners. He was tall, and well proportioned. Seldom is the symmetry of the body so perfect as in his neat and graceful form. He was not athletic, but he was active, and by his diligence he was capable of doing much. His manners were easy, and always prepossessing. In his presence, none felt embarrassed. He was, in the best sense of that word, a gentleman. His mind was the exact counterpart of his body and manners. As his body was not distinguished by its strength, so neither was his mind; yet its powers were by no means inconsiderable. His thoughts and his plans were fitted to those exigencies, which are always occurring on the theatre of the great world. And as his disposition was mild and persuasive, so all he undertook was pursued with kindness and success. From this picture it will be evident, that, though he could not astonish by the depth of his investigations, yet he would be every where interesting and useful.

His sermons were neat and perspicuous exhibitions of Scripture truth. They were prepared with study and care; he was not accustomed to come before the people, till his discourses were arranged and matured. Nor did they contain any thing to give unnecessary offence. They were delivered in a manner interesting and always expressive of his deep feeling for those to whom he preached. None could hear him without pleasure and profit.

In the office of a pastor, he stood in the foremost rank. Prudence, a quality without which no minister can be a good pastor, never forsook him. He was kind, judicious, and faithful. To the unkind he was patient; the wanderer he sought and brought back to the fold; the fearful he kindly led and encouraged: with a soft hand he wiped off the tears of sorrow; the anxious inquirer, he delightfully pointed to the Saviour of sinners; most seriously and affectionately he called after the thoughtless, and when they did not hearken, he wept over them; he sustained tottering age and guided wandering youth. The removal of such a minister, must be no ordinary loss. His people felt that they had buried a father.

Among his ministering brethren, he was esteemed and loved. Much lamenting his want of greater early advantages, he was retiring, and ready to listen to instruction. In the Ministers' Meeting, of which he was long a useful member, his presence was ever cheering. And when we heard that he had fallen, we were individu-

ally ready to say, "I am distressed for thee, my brother, very pleasant hast thou been unto me." The writer of this article remembers well the sensations which affected his soul, when he opened the letter which announced, "This morning at half past eight o'clock, our dear brother Angell fell asleep in Christ." Nor will the pain of that moment be forgotten while memory holds its power.

In his family, he was kind and affectionate. Few men are better husbands than he was; few widows have more occasion for mourning than his. He was tenderly attached to his children; and in his death his fatherless boy has lost what can never be repaired. Every thing relating to his family, was attended to in season, and with the strictest economy. This he did from principle, as well as inclination. His economy was so far from penuriousness, that it was practised to enable him to be hospitable to all, and especially to the poor. He also felt it his duty to provide for a day of need, and for his family when he should be taken away. His family worship was an interesting and highly profitable service. He daily committed his family to God; never omitting his child in his prayers. His people were always in his heart; he daily presented them before God in his prayers. Thus his family was always a kind of sanctuary. His personal piety was deep and uniform; he prayed in secret, like Daniel, morning, noon, and night. In this way the fire was kept constantly burning, and prepared him to enter on every duty with interest to himself and to all with whom he was connected. It gave success to his labors; the church was benefitted, and souls were converted. In times of declension, instead of suffering himself to decline, he wrestled with God like Jacob, and exhorted the people till the Lord visited them again with his mercy. This course of prayer and action accounts for the repeated revivals under his ministry.

Mr Angell was the decided friend of the benevolent operations of the day, and he exerted himself to promote them. At the time of his death, he was engaged as an agent of the Board of the State Convention. In his own congregation, he did much for various public objects. It delighted his heart to see the kingdom of Christ extending. In the Association to which he belonged, he was a most valuable member, and by his persevering efforts greatly promoted the interests of that body.

His views of doctrine were evangelical; the all-sufficient atonement of the Lord Jesus Christ was the foundation on which his ministry and his hope rested.

There is another attitude in which he ought to be distinctly viewed. While he was deeply interested for his own people, he was consulting for all the churches in his region. His counsel and his services were much sought. He often visited those that were in need, and encouraged and helped them as their exigencies required. In revivals of religion he visited and conversed with all, on the concerns of the soul, with great effect. He made constant efforts

to assist the destitute, by procuring for them preaching and ministers. In short, he seemed continually impelled to exert himself to do all the good in his power. And the good which he effected can never be fully known, till the virtuous deeds of the just shall be disclosed to the universe.

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THE OBJECTS OF WILLISTON ACADEMY.

Messrs Editors,

The encouraging success at South Reading in your own State, and at New Hampton in the State of New Hampshire, is a matter of congratulation, and calls for devout thankfulness. The subject of establishing a school, of an elevated character, under the special patronage of the Baptist denomination in Vermont, has recently excited considerable attention. A writer in the Vermont Telegraph, among other important suggestions, remarks thus: 'We would claim for the institution no higher name than that of an *Academy*; for under this general and highly respectable name, we can include every thing in reality that our case requires. And if we call it an Academy, and yet make it something *more* than an ordinary Academy, the advantage, in a comparison with other Academies, will be all in our favor. We may let its objects be,

'1. To give our youth a good English education generally; and also with special reference to preparing teachers for common schools.

'2. To fit for college those who wish and ought to take a collegiate course.

'3. To fit others for entering an institution where a regular and extended theological course is pursued.

'4. To give, besides the advantages of the requisite preparatory assistance, such a course of theological instruction as may be found practicable and expedient, in the case of those whose age and other circumstances prevent their going to any other institution.'

The following, which is, in substance, a copy of a communication occasioned by the preceding, and addressed to the worthy editor of that paper, is now communicated for the Magazine, under an impression that the subject presents considerations the importance of which is not limited to one State in the Union. May its discussion be followed by discreet and vigorous measures, begun and prosecuted with becoming reliance on the blessing of Heaven. It is a *good* thing to enlighten and train our youth for usefulness, and to aid our brethren in multiplying the talents which have been committed to them. As we have therefore opportunity, let us do *good* unto all men, especially unto them who are of the household of faith.

The objects of Williston Academy, as proposed in the preceding extract, will, I trust, be regarded as worthy of all commendation and support.

'1. *To give our youth a good English education generally; and also with special reference to preparing teachers for common schools.'*

It is too manifest to require proof that in this way the Academy will be adapted to the wants of a great portion of the community; and that it will indirectly, but most efficiently, extend its benefits to hundreds and to thousands of children and youth in our common district schools.

'2. *To fit for college those who wish and ought to take a collegiate course.'*

The importance of the object here proposed has too often been overlooked. And the fact that most Academies and Colleges have been under the control of Pedobaptists, has repelled many of our brethren and friends from participating in their advantages. I hope it will soon be felt by every one that we have as good a right to these advantages as others have; and that we intend, in the fear and love of God, to exercise our rights, and make the best use of our opportunities. Let those of our own sons, and those of our own pious young men, 'who wish and ought to take a collegiate course,' be fitted, and well fitted, for it; and then let them repair to College, under a deep impression of the truth that unto whomsoever much is given, of him shall be much required. Let them go, not because they wish to avoid labor, but because they are willing to labor hard. Let them go, because it is their duty, if they can obtain the means, and are sufficiently young, to lay a deep and broad foundation for their future studies and usefulness. And let no religious young man forget that it will be his own fault, if he do not grow in grace while at College, and by a holy, Christian example, and by affectionate and discreet conversation, shed around him an influence that may be blest to the everlasting welfare of many of his fellow students. I would say, Young brethren! Be not deceived; God is not mocked.

'3. *To fit others for entering an institution where a regular and extended theological course is pursued.'*

It is gratifying to perceive that while the importance of a collegiate education is duly appreciated, it is not overrated; and that there is beginning to be employed, on the subject of training men for enlarged usefulness in the ministry, some of the common sense that is employed on other subjects.

On the one hand, some have seemed to think that if a man is to preach, it is indispensable for him to go through College, whatever may be his age or circumstances. As in the fable, he must be stretched to the length, precisely, of the iron bedstead. On the other hand, if I may be permitted to continue the figure, some have been so shocked at this unnatural procedure as to discard the legitimate and beneficial use of bedsteads. Now I am glad to see both extremes avoided; and, at the same time, to see a due estimate set upon a suitable theological course.

Suppose a man is about twenty-five years of age, and has five or six years that he can employ chiefly in exercising himself unto godliness, and enriching his mind with useful knowledge, and yet,



at the age of about thirty, become the Pastor of a church. And no man who commences his studies after the age of twenty-five, and who knows himself, and knows what belongs to the duties of the Pastoral office, will be eager to bear the responsibilities of that office, previously to his attaining to the maturity that John the Baptist had at the time of 'his shewing unto Israel.' Is it not a dictate of wisdom that he employ a portion of this time in being fitted to enter profitably on theological studies, and then the remaining portion in attending thoroughly to these studies? And by these studies, or a regular and extended theological course, I mean not the vain speculations and systems of men, but the Holy Scriptures themselves, and the various things that may enable the student to understand, and illustrate, and enforce the sacred oracles, as long as he lives. The man devoted to the law, who has been prevented from obtaining a liberal education in early life, attends to a comparatively short literary course, and then studies his *profession* thoroughly. So does he who is to be a physician. Whatever else he may omit, he feels the importance of being well acquainted with what pertains to his appropriate calling.

Great facilities for securing the benefits of a thorough theological course are now presented to our brethren whose early youth has passed without much literary and scientific discipline. Every facility of this kind is a talent intrusted to them. Let them not be discouraged. Let them remember that it becomes them to make vigorous and persevering efforts to avail themselves of advantages which were never presented to their fathers in the ministry, those men of God, whose praise is in the churches, and whose record is on high; men who have used faithfully what was committed to them, and who, in many instances, by their unwearied labors, and Christian spirit, and practical knowledge of the Bible, have put to shame the pretensions of the superficial and self-conceited.

*'4. To give, besides the advantages of the requisite preparatory assistance, such a course of theological instruction as may be found practicable and expedient, in the case of those whose age and other circumstances prevent their going to any other institution.'*

It is manifestly our duty, in our plans, to have a regard to the existing state of things, and to the actual dealings of God with his people. He calls men to the ministry at various periods of life, and in various circumstances. And if we wish for his approbation and blessing, we must, with gratitude, receive men as he presents them to us, and employ the means which he also gives for increasing their usefulness. What is here proposed wisely provides for the wants of 'those whose age and other circumstances prevent their going to any other institution.' And can any attentive observer of what is passing before our eyes, doubt the expediency of taking some measures for helping brethren like these, and giving them such instruction as is adapted to their case? Who can doubt that in this way their ability to promote the cause of God, might be greatly increased? They feel oppressed by various discouragements. But let them not be disheartened. Let them be taken by the hand, and led aright, and encouraged. Let them remember

that their advantages are greatly superior to those of hundreds who have gone before them, and turned many to righteousness. And let them rejoice in the still greater advantages of some of their brethren. What is the gain of one, is the gain of the whole. O how important and impressive the sentiment expressed by our Lord, *All ye are brethren.* SPECTATOR.

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## REVIEWS.

*Sermons: by the late Rev. EDWARD PAYSON, D. D. Pastor of the Second Church in Portland.* Svo. pp. 503. Portland: Shirley & Hyde: 1828.

This volume, we doubt not, will continue to be perused with intense interest not only by the individuals who were blessed with the personal ministry of their author, but by many who never knew, or heard, or saw him. It will obtain an extensive circulation. It is richly impregnated with qualities which will preserve it from the oblivion to which vast multitudes of printed works quickly descend.

The Discourses before us are eminently *original*. They are the production of a mind endowed with uncommon powers of invention; a mind whose movements were rapid, yet accurate; whose conceptions were remarkably clear and distinct. Dr Payson was gifted with an imagination singularly excursive, brilliant, and creative; but it was controlled by religious principle, and consecrated to the service of his Creator. He was capable, beyond most men, of throwing around his subject such a flood of light, that you instantly perceived you never viewed it so fully and definitely before: what had appeared distant was brought near; what had been seen dimly, as in a mist, was presented before you in full relief, showing forth distinctly and accurately its various forms and colors. We feel, on reading this volume, that it contains many thoughts which had not been suggested to us before; yet they appear so obvious, we wonder they had not occurred to us, and so evident that we instantly admit their truth. There are also not a few thoughts which, though not original, are exhibited with such force and clearness, in such various combinations, and with such vivid illustrations, as give them the charm and attractiveness and power of original conceptions. We view these sermons as a striking confirmation of the truth, that the "things of the Spirit are inexhaustible in their depth and variety."

In saying that these compositions are characterized by their originality, we are far from meaning that there is in them any *display* of originality. Here is no appearance of effort to say new things, or to pass off trite and tame thoughts with novelty of language. The preacher's aim was infinitely higher than to be admired by men for his originality.

These Discourses are *deeply serious*. It is impossible to read them without perceiving that the preacher was in earnest; that he fully believed the great truths he announced; that they had made a very powerful and abiding impression on his own heart. Here is no balancing of periods; here are no mere embellishments; figures, most beautiful and felicitous, there are indeed many; but they always appear introduced for the sake of the subject, never for their own sake, much less for his. What was once said of Baxter, might as truly be affirmed of him. He spake and wrote as we should suppose a man would speak and write who had gone into the unseen world, and had beheld and heard its sights and sounds of wo and of bliss, and then had returned to this life to declare those awful and glorious realities.

These Discourses are very far from being unintelligible. They are uncommonly *perspicuous*. It was a rare excellence of the preacher, that his pulpit addresses were alike (perhaps equally) interesting to the unlearned and the learned, to men of ordinary capacity and those of the highest intellectual endowments. This excellence exists, though perhaps not so manifestly, in the volume before us.

These Discourses may be denominated *powerful*. They are adapted to produce a deep and abiding impression. The truths they contain, it is evident, strongly affected the heart of the preacher. Possessing as he did, ardent love to the Gospel, and a full conviction of its truth, knowing the danger to which men, while in unbelief, are exposed, and the blessedness of those who receive the word of salvation, and mindful as he appeared continually to be of death and judgment and things eternal—with a soul capable of strong feelings and of expressing its feelings in most appropriate language, no wonder his Sermons are what they appear to be in this volume, and that they were what they were felt to be when uttered in his own impressive accents from the pulpit.

One who often heard him can affirm that although he has listened to very interesting preachers, and especially an eloquent man now living, whose piercing words have thrilled through his heart, no man's addresses ever produced such deep and abiding impressions on him as Dr Payson's. He was indeed an eloquent speaker. The secret of his eloquence consisted in his ardent piety; his deep conviction of the truth and excellence of the Gospel. It was the eloquence of strong emotion, not of art. It was characterized by great simplicity. There were no studied attitudes, no sudden starts, no affected tremulousness of voice. His only gesture was a slight elevation of the arm, and this was but seldom employed.

The ruling passion of this extraordinary man was to be useful; to glorify God; to promote the salvation of men. His intense desire for the salvation of the people committed to his charge is very perceptible in these Discourses. This desire appeared to be unremitting. It prompted him to efforts wearisome and exhausting; efforts pursued during long protracted indisposition, until at length the weary wheels of life forebore to move. But his labors were not in vain in the Lord. His desire was (in how many in-

stances!) fulfilled. He "preached the Lord Jesus; and the hand of the Lord was with him, and a great number believed and turned to the Lord." He is gone to his rest. But he still speaks in the holy example he has left; and in the Discourses of this volume. We cheerfully and earnestly recommend them. Not that we consider them faultless. There are some thoughts the truth of which we are not prepared to admit. But perfection is not to be expected in any uninspired compositions.

As illustrating some of the valuable qualities of which mention has been made, we present the following extracts. In the Sermon entitled, *The Punishment of the Wicked Dreadful and Interminable*, after adducing direct proof from Scripture that the sufferings of the finally impenitent will be endless, the Author proceeds;

'Will any one, on hearing these passages, reply, My feelings revolt at such sentiments. I will not, cannot believe them? Then you must reject the Bible; for it is full of such statements, and every fact, every doctrine confirms them. The incarnation of the Son of God, the tears which he shed for sinners, the blood which he poured out for sinners, the joy which angels feel when one sinner repents, and the unutterable anxiety which inspired men felt for the conversion of sinners,—all conspire to prove that the fate of those who die without repentance, without conversion, must be inconceivably dreadful. Will you then say such a punishment cannot be just? It is impossible that I should deserve it? But remember, that you know nothing of your sins, or of what sin deserves. Were you properly acquainted with your own sinfulness, you would feel convinced that it is just. All true penitents feel and acknowledge, that it would have been perfectly just to inflict this punishment upon them. Were not you impenitent, you would feel the same. Besides, this punishment, dreadful as it is, is nothing more than the natural, necessary consequence of persisting in sin. The corroding passions, the remorse of conscience, and the displeasure of God, which will constitute the misery of sinners, are all the result of sin. Every sinner has the seeds of hell already sown in his breast. The sparks which are to kindle the flames of hell, are already glowing within him. Christ now offers to extinguish these sparks. He shed his blood to quench them. He offers to pour out his Spirit as water to quench them. But sinners will not accept his offer. They rather fan the sparks and add fuel to the fire. How then can they justly complain, when the fire shall break out into an unquenchable conflagration and burn forever! As well might a man who should put vipers into his bosom complain of God because they stung him. As well might a man who has kindled a fire and thrown himself into it, complain of God, because the flames scorched him. But I can spend no more time in answering objections, or in defending the justice of God against the complaints of his creatures. I cannot stand here coolly arguing and reasoning, while I see the pit of destruction, as it were, open before me, and more than half my hearers apparently rushing into it. I feel impelled rather to fly, and throw myself before you in the fatal path, to grasp your hands, to cling to your feet, to make even convulsive efforts to arrest your progress, and pluck you as brands from the burning. My careless hearers, my people, my flock! death, perdition, the never dying worm, the unquenchable fire, are before you! Your path leads directly into them. Will you not then hear your friend, your shepherd? Will you not stop, and listen at least for a moment?

Will you, O, will you refuse to believe that there is a hell, till you find yourselves in the midst of it? O, be convinced, I conjure you, be convinced by some less fatal proof than this. Yet how can I convince you? How can I stop you? My arm is powerless; yet I cannot let you go. I could shed tears of blood over you, would it avail. Gladly, most gladly would I die here on the spot, without leaving this sacred desk, could my death be the means of turning you from this fatal course. But what folly is this, to talk of laying down my worthless life to save you! Why, my friends, the Son of God died to save you,—died in agonies,—died on the cross; and surely, that doom cannot but be terrible, to open a way of escape from which he did all this. And it is dreadful. The abyss into which you are falling, is as deep as the heaven from which he descended is high. And will you then rush into it, while he stands ready to save you? Shall he, as it respects you, die in vain? Will you receive the grace of God in vain? Shall those eyes which now see the light of the Sabbath, glare and wither in eternal burning? Shall those souls, which might be filled with the happiness of heaven, writhe and agonize forever, under the gnawings of the immortal worm? Shall I, must I, hereafter see some who are dear to me, for whom I have labored and prayed and wept, weltering in the billows of despair, and learning, by experience, how far the description comes short of the terrible reality! But I cannot proceed. The thought unmans me. I can only point to the cross of Christ, and say, There is salvation, there is blood, which, if applied, will quench the fires that are already kindling in your breasts. There is deliverance from the wrath which is to come.' pp. 498—501.

The Sermon on The promised Fruit of Christ's Sufferings, preached at a meeting of a Foreign Missionary Society, is concluded in the following animated manner :

'Not very far distant, probably, is the period when our Redeemer shall see the promise before us, [*He shall see of the travail of his soul, and shall be satisfied.*] fulfilled in its utmost extent. Already do we witness no equivocal indications, that its complete fulfilment is approaching. Already has the day of millennial glory begun to dawn. Already has the day star been seen from the mountains of the East. Already are "blest voices" heard exclaiming from heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ. And we have no small reason for hoping, that, before the conclusion of the present century, the same blest voices will be heard to cry, Alleluia, the kingdoms of this world are become the kingdoms of our Lord and of his Christ, and he shall reign forever and ever! My hearers, when this period shall arrive, will it not be in the highest degree painful and mortifying to be constrained to say, the long predicted, long expected hour is at length come, but I have done nothing to hasten its arrival. My Saviour has gathered in his promised harvest, but none of the seed which produced it, was sown by my hand, or watered by my tears! If you would not be the subjects of reflections so mortifying, seize the precious opportunity which is afforded you, of committing your seed to the earth, so that hereafter, when he who soweth and he who reapeth shall rejoice together, you may participate in the joy of your Lord.

'Let no one attempt to excuse himself by saying, My services are not wanted. Let no one say, Since God has promised, that his Son shall see of the travail of his soul and be satisfied, we may safely sit still, and leave him to fulfil this promise. He will indeed fulfil it, but he will

fulfil it by human agency. And before it can be fulfilled, before every enemy can be put under our Saviour's feet, many exertions must be made, much treasure expended, and many battles fought. Satan, the prince and god of this world, will not resign his usurped dominion without a struggle. The more clearly he perceives that his time is short, the greater will be his wrath, and the more violent his efforts. During that portion of time which yet remains, the war which he has long waged with the Captain of our salvation, will be carried on with unexampled fury. If you would survey the progress and result of this war, cast your eyes over the world, which is to be at once the field of battle, and the prize of victory. See the earth filled with strong holds and high places, in which the prince of darkness has fortified and made himself strong against the Almighty. See all the hosts of hell, and a large proportion of the inhabitants, the power, the wealth, the talents, and influence of the world ranged under his infernal standard. See his whole artillery of falsehoods, sophistries, objections, temptations, and persecution, brought into the field, to be employed against the cause of truth. See ten thousand pens, and ten thousand times ten thousand tongues, hurling his poisoned darts among its friends. On the other hand, see the comparatively small band of our Saviour's faithful soldiers drawn up in opposing ranks, and advancing to the assault, clothed in panoply divine, the banner waving over their heads, while in their hands they wield unsheathed, the sword of the Spirit, the word of God, the only weapon which they are allowed, or wish to employ. The charge is sounded, the assault is made, the battle is joined—far and wide its fury rages; over mountains and plains, over islands and continents, extends the long line of conflict; for a time, alternate victory and defeat wait on either side. Now, exulting acclamations from the Christian army proclaim the fall of some strong hold of Satan. Anon, infuriated shouts from the opposing ranks announce to the world, that the cause of Christ is losing ground, or that some Christian standard bearer is fallen. Meanwhile, far above the noise and tumult of the battle, the Captain of our salvation sits serene, issuing his commands, directing the motions of his followers, sending seasonable aid to such as are ready to faint, and occasionally causing to be seen the lighting down of his own glorious arm, before which whole squadrons fall, or fly, or yield themselves willing captives. Feeble, and yet more feeble still, gradually becomes the opposition of his foes. Loud, and yet louder still, rise the triumphant acclamations of his friends, till, at length, the cry of Victory! Victory!—resounds from earth to heaven; and Victory! Victory!—is echoed back from heaven to earth. The warfare ceases,—the prize is won,—all enemies are put under the conquering Saviour's feet; the whole earth, with joy, receives her king; and his kingdom, which consists in righteousness, peace, and holy joy, becomes co-extensive with the world. Such, my hearers, is the nature, and such will be the termination and result of the contest, which is now carrying on in the world. In this contest we are all now engaged on the one part or the other; for in this warfare there are no neutrals, he that is not with Christ is against him. Let us all, then, if we have not already done it, enlist under his banner, and make a common cause with him, against a rebellious world; and when he shall appear to judge the universe, he will say to us, Come, and sit down with me on my throne, even as I overcame and am seated with my Father on his throne.' pp. 240—244.

*Christian Fellowship, or The Church Member's Guide.* By J. A. JAMES, A. M. Birmingham, England. Edited by J. O. CHOULES, A. M. Pastor of the Second Baptist Church, Newport, R. I. Boston: Lincoln & Edmands, 1828. pp. 204.

We are pleased with this work, and heartily recommend it to the churches. It contains the results of much observation and experience. Every one who reads it will wish others to read it. Let the spirit and the maxims of this book be prevalent, and the churches would indeed be happy communities. Ministers, especially recently settled pastors, and candidates for the ministry, will here find many valuable hints. Deacons and private members, persons who have influence either on account of property, or information, or rank, all in short who profess to be disciples of Christ, will find suggestions, compliance with which will increase their usefulness and their comfort. Advice is given appropriate to the various circumstances of prosperity and adversity in which churches may be placed; and cautions are furnished which would infallibly prevent those (to use the very softest term) unlovely divisions which sometimes tear asunder the churches of our Redeemer.

We deem it unnecessary to enter upon a detailed account of the topics discussed in this book. They are here treated with sufficient minuteness and accompanied with sufficient illustration. The very just remarks of Mr James, however, on a subject intimately connected with the prosperity of the churches, but, we lament to say, quite undervalued by some churches and candidates for the ministry, we cannot but transfer to our pages and recommend to the very serious consideration of our brethren.

‘A *defective education* not unfrequently prepares a minister to be the cause of much uneasiness in a Christian church.

‘Deprived, by the circumstances of his birth, of the advantages of education and cultivated society, he enters upon his academic pursuits with little knowledge both of books and of the world. When he has been a student but two or three years, some injudicious congregation, captivated by a few sermons, solicits him to become their pastor. He accepts their invitation, and with little information, still less acquaintance with the habits of society, he enters upon the duties of his office. He soon betrays his ignorance, incompetence, and want of all those qualifications which fit a person for government in the church and prepare him for esteem in the world. At length, by the meagreness of his preaching, and the want of prudence and respectability in his conduct, he disgusts his flock, and a conflict ensues. *Both parties* are to blame; *they*, in tempting him so soon to leave his preparatory studies, and *he*, in acceding to their wishes. *They*, however, are mostly to be censured; and so far as their own comfort is concerned, are rightly punished for plucking that fruit which, had it been permitted to hang till it was ripe, would have done them much service. A longer term of education would not only have given him more information, but more knowledge of men and things, and more capacity to conduct himself with propriety. Knowledge is power, by increasing a man's weight of character and degree of influence.

'The churches ought to be very cautious of tempting students to leave the schools of the prophets, before the term of education has been completed. This is an age of *activity*, more than of *study*, and therefore a young man should be well instructed, for he is sure to meet with many interruptions to self-improvement, when he becomes a pastor. An inefficient minister is the cause of many disturbances; and that inefficiency, where it does exist, is to be often traced up to a contracted term of education.' pp. 189, 190.

We were pleased to observe in this book what we have often noticed in the productions of other Pedobaptist writers, when the subject of baptism was not in their minds; namely, a very distinct recognition of principles which if thoroughly applied to religious sentiments and practices would inevitably put an end to the sprinkling of infants and others as a religious ordinance.

'It is not enough to plead the authority of example, or of mere feeling, as a reason for any religious service. These are insufficient pilots on the troubled ocean of theological opinion, where opposing currents, stormy winds, and concealed rocks, endanger the safety of the voyager to eternity. Our compass is the word of God, reason must be the steersman at the helm to guide the vessel by the direction of the needle; and that mariner is accountable for the consequences who is too ignorant or too indolent to examine his course.' p. 22.

In dissuading from the practice 'of occasionally administering the Lord's supper in private houses for the sake of sick persons,' Mr James remarks, 'There is not a single instance of any company of Christians, whose meetings were merely occasional, and who were not united for the purpose of stated fellowship as a church in a particular place, observing the ordinance of the Lord's supper. And as we have no scriptural *example*, so we have no *precept* for such things, not so much as a hint that they may be done. Should ministers, therefore, without the shadow of scriptural authority, consent to them?'

'As a precedent, the practice is dangerous: for if the Scripture mode of observing the Lord's supper be departed from in one way, it may in another. If ministers depart from the regulations of the New Testament for the advantage of the sick, may they not be led on to do it in other cases, till even the purposes of faction shall be promoted by the practice?' p. 187.

As an illustration of this last remark, one can scarcely help remembering, that the baptism (so called) of sick persons who could not be removed from their beds, held an important place in the gradual corruption of this institution.

Would that the principles enforced in the preceding extracts could have full operation! But so long as leaders in the church are disposed to search for the will of God respecting baptism "in some other way" than in "the law and the testimony" respecting baptism, and so long as they persuade themselves and others that it is quite immaterial what a Christian believes and practises respecting it, so long we fear that baptism, unembarrassed though it be as presented in the Bible, will continue "a stone of stumbling and a rock of offence."



We are glad that this book which bids fair to obtain an extensive circulation does not consider any thing as *immaterial*, which is exhibited in the Bible for the belief or the observance of Christians. 'It is admitted,' says Mr James, 'that, as in the human frame, so in the system of divine truth, there are parts of greater and parts of less importance; and the man who would put the principles of church government upon a level with the doctrine of the atonement, and represent a belief in the former as no less essential to salvation than a reliance upon the latter, betrays a lamentable ignorance of both. Still, however, although the hand is of less consequence to vitality than the head or the heart, is it of no value? Will any one be reckless of his members, because he can lose them and yet live? So because church government is of less moment to spiritual and eternal life than faith in Christ, will any one abandon it as a vain and profitless subject? Whatever God has made the subject of revealed truth, should be guarded on that account from being considered as too frivolous to deserve our attention.' pp. 13, 14.

'Away with that morbid insensibility which exclaims, "It is of no consequence to what church or denomination a man belongs, provided he be a Christian." Such a spirit is a conspiracy against the throne of truth, and is the first step towards a complete abandonment of the importance of right sentiments. Admitting that error is to be measured by a graduated scale, who will undertake to fix upon the point where harmless mistakes end and mischievous ones begin? Every thing relating to religion is of consequence. In the temple of truth not only the foundation is to be valued and defended, but every point and every pinnacle.' p. 22.

To Mr James' statement respecting the officers in the Christian church, we cannot wholly assent. On page 18th he says, as indeed is commonly said, 'that bishop, elder, and pastor, are only different terms for the same office.' That the bishops, or pastors, were also called elders, we doubt not; but that the term elder necessarily indicated a bishop or pastor, we question. The term elder was, probably, a general term equivalent to our word officer; and thus it could be applied to a pastor, or to a deacon; and the elders of a church included the pastor or pastors and the deacons. That the term is applied to pastors is evident; that the deacons are also included in this appellation, appears from 1 Timothy v. 17. "Let the elders that rule well be counted worthy of double honor, especially they who labor in the word and doctrine." Here a manifest distinction is made between the elders; they all rule, or govern, but some of them 'labor in the word and doctrine,' or teaching. These latter are the preachers; the other elders are the deacons. The preceding context favors this view of the passage; for the support of indigent widows is treated of, an object which came under the management of the deacons.

We know that a different exposition is sometimes given of this passage; and that the distinction between the elders is made to rest upon the word 'labor;' thus distinguishing the more diligent,

laborious pastors from those who did not so entirely devote themselves to their work. To this interpretation Mr James inclines: see the note on page 55th, which note we would respectfully suggest it may be well to omit in the future editions of the work. We should hardly suppose an apostle would recommend as worthy of double honor a minister of Christ who was known to be deficient in his duties.

Mr Choules deserves the thanks of the churches for his labor in preparing this American edition. We trust the work will be widely circulated. Its influence must be salutary

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*The Story of Aleck, or Pitcairn's Island; being a true Account of a very singular and interesting Colony.* 18mo. pp. 54. Amherst, Mass. J. S. & C. Adams. 1829.

THIS is, indeed, a remarkably interesting little narrative. It is well adapted to enlarge the views of the young, to awaken the thinking powers, and to leave on the mind a salutary impression. It is actual history; and we are assured that the author 'is not aware of having added the slightest embellishment to reality.' And yet the story is of such a nature, and it is told in so happy a manner, that many a group of little prattlers will have their attention fixed, and many a youthful eye will sparkle with curiosity and delight. All, of whatever age, who read it, will feel a gratifying consciousness of having increased their knowledge; and in the striking facts brought to view, all will have matter for useful reflection. 'The work,' says the preface, 'is designed for the use of children, and is commended to all who wish to promote in them a love of reading; especially to any, who think it best for youth to seek amusement and instruction, not in the airy regions of fiction, but in the rich field of historic truth.'

We join heartily in the commendation. For we have long been of opinion that if proper subjects for true history were selected, and if proper talents were employed, and proper pains were taken to render it attracting, the specious arguments for fictitious histories and religious novels would lose their power. We hope that the Author, who, we understand, is a distinguished classical scholar, as well as a gentleman of piety and of taste, will be encouraged to lay before the public additional demonstrations of the attractiveness which may be given to real history.

Pitcairn's Island, our readers will recollect, is one of the verdant spots that adorn the Pacific ocean. But we do not wish to make any abridgment of the story. The whole can be purchased for a few cents; and in any family, it would be a valuable addition to the children's library. About the middle of the thirty first page, there is a statement in which, perhaps, we ought not to acquiesce without some little qualification; we mean, in respect to the alleged *becomingness* of the ceremonies at baptisms. What those ceremonies were, we are not particularly informed; nor is it important to know. It is important, however, to remem-

ber that, strictly speaking, no ceremony can be *becoming* which displaces, and in effect, makes void what our Saviour has commanded.

The benevolence which breathes throughout this historical tract, is happily poured forth at the close in asking, 'Who will not pray that all who are born on the surf-beaten island, may become new-born heirs to the home of the saints?—That the children of Aleck, and his children's children down to the latest generation, may ascend from their dwelling amidst the roarings and tossings of the mighty deep, to find a surer and a sweeter rest in the broad, peaceful ocean of a Creator's glory and a Redeemer's love?'

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## POETRY.

THE following lines have been communicated for the Magazine by one of the most accomplished literary ladies of our country, one of those 'honorable women' whom the grace of God has taught not only to diffuse a benign influence around them in their families, and throughout an extensive circle in this country, but also to reach forth the hand of Christian kindness to the daughters of Greece, and to pray for the benighted and needy wherever sin has made its desolations.

The communication was accompanied by a note addressed to Mr Knowles, the insertion of which may be beneficial to some who have not seen the work that is mentioned.

'Rev. Sir,

'May a stranger be permitted to express to you the deep satisfaction with which she has perused the *Life of Mrs Judson*, written by yourself, and her conviction that its clearness of arrangement, judgment in selection, and felicity of style, contribute greatly in aiding the impression which a character of such energy, disinterestedness, and sublime piety, is calculated to make on every reflecting mind. With sincere wishes that the cause to which her best years were devoted, may continue to become more interesting to Christians,

I remain yours, Sir, with high respect,

— — — — —'

### ON READING THE MEMOIR OF MRS JUDSON.

I SAW her on the strand.—Beside her smil'd  
Her native land, and her beloved home,  
With all their pageantry of light and shade,  
Streamlet and vale. There stood her childhood's friends,—  
Sweet sisters who had shar'd her inmost thoughts,  
And saintlike parents whose example rais'd  
Those thoughts to Heaven. It was a strong array!  
And the fond heart clung to its rooted loves.  
But Christ had given it panoply, which earth  
Might never overthrow.

And so she turn'd  
To boisterous ocean, and forsook the clime  
Whose halcyon bowers had nursed her joyous youth.  
Again I look'd.—It was a foreign shore.  
The tropic sun had laid his burning head

On twilight's lap. A gorgeous palace caught  
 His last red ray, while hoarse the idol song  
 To Boodh, mingled with the breeze that curl'd  
 Broad Irrawaddy's tide. Why do ye point  
 To yon lone prison? Who is he that gropes  
 Amid its darkness with those fetter'd limbs?  
 Mæd pagans! do ye *thus* requite the man  
 Who toils for your salvation?

See that form  
 Bending in tenderest sympathy to sooth  
 The victim's sorrow. Tardy months pass by,  
 And find her still intrepid at the post  
 Of danger, and of disappointed hope.  
 Stern sickness smote her, but she felt it not,  
 Heeded it not, and still with tireless zeal  
 Carried the hoarded morsel to her love;  
 Dar'd the rude arrogance of savage power  
 To plead for him, and bade his dungeon glow  
 With her fair brow, as erst the angel's smile  
 Arous'd imprison'd Peter, when his hands,  
 Loos'd from their chains, were lifted high in praise.

There was another scene, drawn by *his* hand  
 Whose pallid pencil blotteth all the grace  
 And loveliness of man. Keen anguish pours  
 Its fiercest darts into that martyr's soul,  
 Who is about to wash her garments white  
 In the Redeemer's blood, and glorious rise  
 From tribulation to a world of rest.

Dark Burman faces are around her bed,  
 And *one pale babe*,—to hush whose wailing cry  
 She checks the death groan, and with fond embrace  
 Still clasps it firmly to her icy breast,  
 Even till the heart-strings break.

He comes! He comes!

The wearied man of God, from distant toil.  
 His home, while yet it seems a misty speck,  
 His glance descries,—half wondering that the step  
 Of his beloved glides not o'er the heath,  
 As wont, to meet him.

Ah! what heathen lip,  
 In its strange language, told him, that on earth  
 Nothing remain'd, which to his throbbing heart  
 In that hour's desolation he might press,  
 Save that poor, famish'd infant. Days of care  
 Were measur'd to him, and long nights of grief  
 Weigh'd out,—and then that little, moaning one  
 Went to its mother's bosom, and slept sweet  
 'Neath the cool branches of the Hopia-tree.

'Twas bitterness to think that bird-like voice,  
 Which com'd sweet hymns to charm a father's ear,  
 Must breathe no more. *This is to be alone!*  
*Alone* in this wide world. Yet not without  
 A Comforter. For the meek heart that trusts  
 Its all to Heaven, and sees its treasur'd things  
 Unfold their hidden wing, and thither soar,  
 Doth garner up its hopes more firmly there,  
 And toward that blessed hour look joyously,  
 Which binds its sever'd links, to break no more.

# MISSIONARY REGISTER.

FOR JULY, 1829.

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SUBSCRIPTIONS and donations to the General Convention of the Baptist Denomination in the United States, for Foreign Missions, &c. should be transmitted to Heman Lincoln, Esq. Treasurer, Boston. Persons visiting the city, to whom it may be more convenient to call at a central place, can lodge their communications with E. Lincoln, No. 59 Washington-Street, who is authorized to receive moneys for the Treasurer.

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## BAPTIST GENERAL CONVENTION.

WE have received from a valued correspondent, and insert with much pleasure, the following notice of the late meeting of the General Convention.

The Convention held its sixth triennial meeting at Philadelphia, on the 29th of April, and after a session of a week, adjourned, to meet in the Oliver Street Meeting-house, in New-York, on the last Wednesday of April, 1832. The Minutes of the meeting, and the Report of the Board of Managers, were published in the preceding number of the Magazine.

The meeting was a very pleasant one. The number of delegates present was not as great, as at some previous sessions; but it was sufficiently large, to furnish a fair representation of the views and feelings of the whole Atlantic portion of the country, including the interior of the great State of New-York. From the vast regions beyond the Alleghany mountains, no delegate was present. It is hoped, that before the next Convention, the numerous Baptist Churches in the western States, will be enlisted with their eastern brethren, in the work of spreading over heathen lands the knowledge of our Lord.

The session was delightfully harmonious. Perhaps no equal number of brethren, many of whom had never before seen each other, ever met for legislation, on important questions, who were more perfectly joined together in the same mind and the same judgment. Differences of opinion existed, and were expressed freely and fully; but these were no greater than might be expected from intelligent minds, act-

ing with independence and conscientiousness, without previous concert. But these differences related principally to modes of action, rather than to measures; and the decisions to which the discussions led were almost uniformly unanimous. In regard to the proceedings of the Board of Managers, and to all the leading operations of the Convention, entire approbation was manifested: and it may, we think, be safely affirmed, that at no previous period since the formation of the Convention, was there a more perfect confidence reciprocally felt by the members of the Convention towards each other, and towards the officers and managers. This is a token for good, which demands gratitude to God, who has shed abroad a Saviour's love in the hearts of his servants, and thus kindled theirs towards him and each other.

A considerable portion of the time of the session was occupied in devotional exercises; and several evenings were allotted to public conferences, in which the interests of the denomination, the state of our literary institutions, the progress of revivals, the best modes of ministerial actions, &c. were the topics of discussion. Much benefit will result, it is hoped, from these statements of facts, and this interchange of views. Scarcely any thing has retarded the prosperity of our denomination more, than a want of concert among its distant members. There has been little strife, and that little has been local and temporary; but there has also been little of mutual knowledge and co-operation. Our churches have been a vast multitude of units, standing alone, instead of being combined, to produce, by their union, a mighty sum. They have been single and small detachments of the great hosts of God's elect, inefficient, because

they were single; and feeble, because they were small. The Associations, and State Conventions, have done something towards marshalling these detachments into combined, active, and efficient array. The General Convention has been of the utmost service, in preparing the way for a perfect and general co-operation. We may hope, that there will be a rapid advance towards this desirable result; and that the numerous Baptist Churches, in our land, while they stand fast, in their individual independence, in the liberty wherewith Christ has made them free, will also stand firm in affectionate concert in the service of our Lord.

The prosperity of the Burman mission shed a delightful confidence and hope over the minds of the Convention. It animated their prayers, and gave vigour to their measures. It was felt, that God calls on the Convention for ardor and more vigorous efforts in his cause. It is hoped, that many prayers will ascend to God, for more laborers, and that our young men will inquire earnestly whether it is not their duty to serve their Redeemer as Missionaries among the heathen.

The presence of Mr M'Coy, our indefatigable Missionary among the Indians, and his statements, produced much sympathy for the condition of those unhappy men; and much desire that the measures for their removal to some permanent home, where the gospel may be preached to them, under more favorable circumstances, than it can now be, may soon be accomplished.

The last evening before the Convention separated, Mr Cephas Bennett, whom the Board had appointed a printer to the Burman Mission, was, with his wife, set apart by prayer and by other services. The scene was deeply affecting. Mr Bennett gave a brief and modest statement of his conversion, and of his views and feelings in relation to the Burman Mission, ending with the words of the excellent and lamented Wheelock: "To Burmah would I go; in Burmah would I live; in Burmah would I toil; in Burmah would I die, and in Burmah would I be buried."

The father and mother of Mr Bennett were present; and it touched every heart to see these venerable parents about to take leave forever of their son, and his wife and child. The father, in a prayer, in which the overflowings of strong natural affection, and submissive faith in God, were strongly

blended, commended his children to the protection of his father and their father, of his God and their God. It was a scene long to be remembered; and it gave a sweet and most appropriate finish to the session of the Convention. The savor of these services will, it is hoped, long remain in the hearts of the members.

Mr and Mrs Bennet, and child, have since sailed from Philadelphia for Calcutta, where they will proceed to Maulayming. May the Lord speed them on their way, and may the Bible soon spread its light over the darkness of Burmah.

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## BURMAN MISSION.

MR BOARDMAN'S JOURNAL.

[Continued from p. 273.]

### *Visit of Myat Poo and others.*

April 26. Myat Poo (see journal for 19th inst.) was here last evening, and is with me again to-day. He has gained much light and knowledge since I saw him first, and avows himself a decided disciple. Indeed, he gives very satisfactory evidence of possessing true grace. Bless the Lord, for so early a display of his grace in Tavoy.

27, Lord's-day. A congregation of about twenty persons, and among them were several whom I saw at the funeral on the 22d. I spoke a few words from John iii. 16. The people listened rather attentively, and I was glad to find when I had done, that they understood pretty well. They staid an hour afterwards asking questions. I hope some little good may attend these my first, and very imperfect essays at public teaching in the Burman language. As the people come of their own accord, and request me to speak to them, I dare not refrain, though I did not propose to commence public worship till after the present rains.

### *Description of the Karens.*

May 1, 1828. Received a visit from about thirty Karens, with whom I had some conversation on religion. Their remarks confirmed the opinion I had previously entertained, that, *as a people*, the Karens are atheists in the fullest, largest sense of the word—that they acknowledge no being whatever, as an object of worship. Some few of them, from their connexion with the Burmans, have become Boodhists. But the general mass of

the people are absolutely destitute of any kind of religion whatever. They are called by Burmans, "Wild men," because they have no written language, no religion, avoid the cities, and somewhat like the Aborigines of America, dwell in the wilderness, in mountains and vallies. They are averse to war, and in general are said to be a better race of people than the Burmese. One of their most common sins is intemperate drinking; and as they manufacture their own liquor, this sin is very prevalent. The people live in small villages, five, ten or fifteen miles apart, but are all linked in a sort of brotherhood. The following story, related by my visitors to-day, will show the credulity of these people, and also suggest an idea of the facility with which almost any religion, true or false, may be introduced among them. More than ten years ago, a man in the habit of a religious ascetic, visited one of the Karen villages several times, and preached to the people that they must abstain from certain meats—such as pork, fowls, &c.—must practice certain ceremonies, and worship a book which he left with them. He also told them there was one living and true God. About half of the villagers, who were, perhaps, thirty in all, believed the teacher, and espoused his religion. When he had gone, one of the villagers, more devoted than the rest, and possessing a more retentive memory, became teacher to his brethren, and although he cannot read a word in the book which they so much venerate, and knows not even in what language it is written, he is their living oracle, and the defender of their faith. In consequence of their devotedness to this new religion, the poor villagers have suffered much persecution from their Burman neighbors and oppressors, and their lives have been put in jeopardy. The teacher has ventured out to the city only once since he embraced this religion. The persons who related the story, said that as the English were now the masters of the country, the Burmans would not dare to offer them any violence, and accordingly they promised to request their teacher to bring his book out for me to examine. As one of the men was the chief of the village where this sect resides, I suspect I shall, before long, have an interview with the venerated man. My visitors requested me to go out to their village, and if I could not go, they begged I would allow one of the native christians to go, and explain the

nature and precepts of the Christian religion. I intend to comply with their request. I gave them a tract, and they engaged to get some person to read it to them.

*Lord's day. May 4.* Upwards of thirty persons collected for worship to-day. They listened, and appeared to understand a part of what I told them. Several of them were persons who came last Lord's day, which is encouraging. One of them was an aged female religious mendicant. She listened attentively, and asked several questions.

*Deputation from the Karen teacher.*

*May 13.* The messengers from the Karen teacher (mentioned May 1st) arrived to day. They are all relatives of the old man, and are probably among the learned of his tribe. One of them reads Burman very well; a qualification which very few Karens possess, though many of them can speak it a little. In most cases, however, I am obliged to employ the Karen Christians, with me, to interpret. The messengers first exhibited their present, (14 duck's eggs) and then delivered the following message:

"The Karen Teacher has sent us to say that he is very ill, and cannot visit the English teacher at present. After the close of the rains, he will come and bring his book to be examined. He desires that his relative, one of the messengers, may be allowed to remain with the English teacher two or three years, to learn the western languages, that he may become a skilful expounder of the divine law. He has received the tract which the English teacher sent, and on hearing it read, he believed it heartily, and wept over it. With his son, who understands Burman, he goes from house to house, and causes it to be read to the people. Several others, also, believe. It would afford great joy, if the English teacher or one of the Christians with him, could come out, and explain the Christian scriptures; many would believe."

I have conversed with my visitors at some length, and they profess firmly to believe our doctrine, and to worship our God. They propose to spend three days with me, and then to return. Their village is three days' journey from Tavoy. They say that my doctrine is much the same as theirs; but I apprehend, that though their great teacher told them of an eternal God, the other things he taught are very different from what I teach.

I proposed to send out one of the Christians who are with me, as it is impossible for me to go, during the rains.

*Baptism of a Karen.*

May 16. Repaired early in the morning to a neighboring tank, and administered Christian baptism to Ko Thah-byoo, the Karen Christian who accompanied us from Maulamyng. May we often have the pleasure of witnessing such scenes.

The three Karen visitors were present. They appear to be impressed with the truth of our doctrine, and say they are resolved to worship the eternal God. I begin to feel almost persuaded to believe there is a spark of sincerity in them, and that we shall yet see them walking in the ways of truth. They have urged Ko Thah-byoo to accompany them, so that I have left it for him to choose, whether he will go or stay. He has concluded to go. Perhaps God has a work for him to do among his countrymen. He is very zealous in the cause of declaring what he knows.

The visitors say they are so persuaded that we are right, that they are willing to leave the merits of their book to my decision. If I pronounce it a bad book, they say they will burn it. They also propose to erect a large zayat, and to invite me out after the rains, when they will call the Karens together from the various quarters, to hear the Gospel. I have a little hope that God is about to do a great work among these sons of the wilderness.

One of the Karens remains with me as a learner. The rest leave this morning. May the Lord go with them.

Lord's day. 18. Fewer people than usual at worship to-day; but one person who has attended several times before, said to the Siamese Christian, "I can see no benefit to be derived from worshipping a dead god, like Gaudama; but from worshipping the living God, which you tell of, some benefit may arise. The Burman priests preach the law of a dead god; this man, (meaning myself) the law of the living God."

*Encouragement among Children, &c.*

After worship, in conversing with the school-boys, I was surprised and gratified to find that one or two of them could repeat correctly a considerable part of the remarks I made dur-

ing worship. This encouraged me to hope that my discourses are not so unintelligible as I feared; and also that truth may have a salutary effect on the hearts of the boys. One of them also related part of an address which I delivered at family worship three days ago. It was truly gratifying to perceive how correctly he remembered even slight incidents and occasional allusions and references. The new Karen scholar, who is about 20 years of age, seems determined to make up in diligence and perseverance, what is wanting in soundness and acuteness of intellect.

Lord's day. 20. Ko Thah-byoo finding the rains very violent, and the brooks much swelled, was obliged to abandon his plan of visiting the Karen teacher's village. He returned last evening. During his absence, he met several people, to whom he spoke as he was able. Many of them heard with attention, and two of them accompanied him on his return, in order to gain further instruction. They profess a readiness to receive the Gospel, and wish me to visit them after the rains.

28. Last evening, two respectable Karens, whom Ko Thah-byoo saw in his late tour, called for further instruction. They live a day's journey from Tavoy. They profess a full belief of the truth of the Gospel. May their professions prove to be sincere.

*Buildings, &c. in Tavoy.*

June 2. In order to decide on the best place for building a zayat, and a dwelling house, I have lately surveyed the town, going through the length and breadth of it. My spirit has been somewhat stirred at witnessing the idolatry of the people. A priest told me the other day, that the city contains about 50 kyongs, which are inhabited by about 200 priests. To nearly all the kyongs, one or more temples are attached, which are stored with images of Gaudama, and various relics of idolatry. Some of these images are 20 feet high, built of brick, plastered and gilt throughout. Some are of wood, and many of alabaster. This beautiful stone is found in large quantities in the vicinity of Ava, and wrought by the hands of the artificer into objects of worship, and sold into various parts of the Burman empire. Some of these images are larger than the life, of one solid piece. In one of



these temples, I counted 35 images, of which about one third were of alabaster. It ought in justice to be said of the images of Gaudama, that they are not obscene and disgusting, as many of the Hindoo images are, but though differing in a few respects from a perfect human figure, they are neither grossly disproportioned, ugly or monstrous. In many cases, the idols with their thrones or pedestals, are set with an immense variety of ornaments, so as to present a very dazzling appearance, especially to the eye of an eastern idolater. The furniture of the temples, though ill arranged, is so set off with looking glass, gold paper, and other tinsel decorations, as to impose upon ignorant persons, and excite their highest admiration. No small degree of taste (*oriental* taste to be sure,) is displayed also about the kyongs and pagodas. The kyongs are the largest buildings in the city, some of them being supported by 120 or 130 posts, besides those connected with verandahs and stair cases. These kyongs as well as the temples, are filled up with an immense variety of images, sacred relics, &c. &c.

The north-east corner of the city is appropriated almost exclusively to sacred edifices. Mango, jack, and other fruit trees, are thick set throughout the town, so as to present the appearance of an extensive grove, with a few scattering huts; but in the north-east corner the grove becomes a forest, intersected by innumerable paved foot-paths leading to various sacred spots. Almost every object the visiter beholds—the wells, the walks, the buildings—all exhibit marks of idolatry—emblems of the deity whom the city worships. Even many of the trees, especially the banyan, have thrones of brick six or eight feet square, and four or five feet high, inserted under them; and on worship days, the sacred trees and thrones are loaded with lilies and flowers offered principally by females, in hopes of obtaining annihilation. The pagodas are the most prominent and expensive of all the sacred buildings. They are solid structures, built of brick, and plastered. Some of them are gilt throughout, whence they are called *golden* pagodas. The largest pagoda in Tavoy, is, I judge, about 50 feet in diameter, and perhaps 150 feet high. The pagoda most frequented is not so large. It stands on a base, somewhat elevated above the adjacent surface, and is sur-

rounded by a row of more than 40 small pagodas, about six feet high, standing on the same elevated base. In various niches round the central pagoda, are small alabaster images. Both the central and the surrounding pagodas, are gilt from the summit to the base, and each one is surrounded with an umbrella of iron, which is also gilt. Attached to the umbrella of the central pagoda, is a row of small bells or jingles, which when there is even a slight breeze, keep a continual chiming. A low wall surrounds the small pagodas, out side of which are temples, pagodas of various sizes, and other appendages of pagoda worship, sacred trees or thrones, sacred bells to be rung by worshippers, and various figures of fabulous things, creatures and persons mentioned in the Burman sacred books. Around these is a high wall, within which no devout worshipper presumes to tread without putting off his shoes. It is considered holy ground; outside this wall are perhaps twenty zayats and a kyong. The whole occupies about an acre of ground.

The whole number of pagodas in Tavoy is incalculable. Large and small, they probably exceed a thousand. Before leaving America, I used to pray that pagodas might be converted into Christian churches. But I did not know that they were solid monuments of brick or stone, without any cavity or internal apartments. They can become Christian churches only by being demolished and built anew.

Besides the pagodas in town, there are vast numbers in all the surrounding regions. Almost every mountain, and hill, and rising ground, is tipt with a pagoda. The Burmans seem to delight, like the worshippers of Baal, in groves and high places. They build on high mountains and places difficult of access, that the merit of the builders and the worshippers may be the greater.

When I look at all these strong holds of sin and idolatry, my sinking heart says, "Baal's prophets are many, and I am alone. What can I do against so many?"

But the Scriptures sustain my spirits, by assuring me, that more are they that be with us, than they that be with them. Relying on the divine promises, I can rejoice in the full conviction that ere long the praises of our God will be sung over all these

idoltrous plains, and on these mountains and hills, and the echo shall resound from hill to dale, nor die away till every vestige of idolatry shall be swept away to be seen no more forever.

[To be continued.]

#### BURMAN BIBLE.

We are happy to state, that contributions for publishing the Scriptures in Burmah continue to be made in all parts of the United States. Those whose love to the divine word urges them to take a part in the pleasing service may still aid the object, and are requested to forward their contributions.

We announced that friends in the Oliver-Street Baptist Church in New-York proposed to furnish 500 dollars. The following were the sums contributed :

William Colgate, . . .	\$50
Bolles Colgate, . . .	50
George Colgate, . . .	50
Thomas Purser, . . .	50
James Wilson, . . .	50
Garrat N. Bleecker, . .	50
Joshua Gilbert, . . .	50
Ebenezer Cauldwell, .	50
Theodore Clark, . . .	50
Wm. D. Murphy, . . .	50
	\$500

#### INDIAN STATIONS.

EXTRACT OF A LETTER FROM MRS  
S. COMPERE.

*Withington Station, Apr. 4, 1829.*

We have declined going to South Carolina, and I am glad to say the way appears lighter and plainer. To give up the mission entirely; to leave our little church in this land where the heathen rage and imagine a vain thing; and to abandon the few dear children, who are too much civilized to be happy among their savage relations; are difficulties to which we cannot be wholly reconciled. We entertained a hope that some more active missionary

would enter the field, who might be more useful than we have been. I have ardently desired and fervently prayed for the salvation of the poor Creeks—for some unknown cause the blessing has been withheld. Yet the Lord has in a small degree blessed our poor efforts. To his name be all the glory.

Mr Compere has purchased a quarter section of land near Montgomery, where we shall reside for a season. Mr C. and Charles D. Mallary and our two servants left here on Monday last for that place, with the intention of raising a log cabin; when it is completed we shall be obliged to bid adieu to this cultivated spot, where we have enjoyed a sweet mixture of joy and sorrow. The Indian children are going with us. We are resolved to work hard and to fare hard for their benefit. And O may the divine Being bless our feeble endeavors and provide for them and us.

John Davis is too much grieved to occupy these buildings after we leave. It is a matter of deep regret that nothing farther can be done for the improvement of him and Charles. The latter is an industrious and worthy youth. Mr C. is endeavoring to obtain a situation for him near to our new home, to which he can resort on the Lord's day and at other seasons.

Capt. Walker returned from the Arkansas about a month since. His account of that country is very favorable. He informs us that there are now about 1400 emigrants, from this nation, settled in the west. If provision is made, it is supposed that a large number will move there this spring. You will be gratified to hear that John Reed and Richard Furman,\* bear a good character. They are both in the west. It is said they conduct themselves with propriety, particularly R. F. This affords us much satisfaction.

The case of our colored friends deserves compassion. Anxious to enjoy gospel privileges, their spirits are much

\* These youths were pupils at the missionary station about three years, and are able to read the word of God intelligibly. It must be encouraging to the friends of missions to hear that the labor and expense bestowed upon them have not been entirely lost. R. Furman was supported by a Society in the Baptist Church in Charleston, S. C. and bears the name of their late venerable pastor.

depressed at the idea of our leaving them. They would rather submit to any thing than lose the word of God. Pray for these few Ethiopian brethren and sisters, that the Holy Spirit, the Comforter, may dwell with them to establish their minds and direct them in the midst of much darkness. I hope Mr C. and John Davis will be able to visit them sometimes after we leave here.

The Indians of the Ufalee Town much regret our departure from the Nation. We are much attached to them. They are worthy of attention. Should nothing prevent, Mr C. will occasionally visit them. May the Lord reconcile us both to his will. Mr C. is endeavoring to do the best he can with the property at this place.

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#### VALLEY TOWNS.

We have been favored with the perusal of a brief sketch of the pupils at Valley Towns School, from Sept. 1, 1827, to Dec. 31, 1829. In this sketch are exhibited the names, character, and proficiency, of nearly 50 students. Many of the pupils have been named after their patrons. Several of the children have learned to speak English, and have made encouraging progress in writing, reading, and arithmetic; and the females have acquired a knowledge of domestic duties. Some, after exhibiting a gratifying progress in their studies, have been clandestinely taken from the school by their relations; but evinced their attachment to their studies, by again returning to the school, when opportunity presented. Some have given pleasing evidence of Christian character, and made a profession of religion. We extract a description of two individuals.

'Ann Judson, a Catawba, is just removed from us. She is a member of the church, can read, write, and cast accounts, work well at her needle, can spin and weave, and is ready at house work. We are well satisfied with her experience and conduct, and quite sorry to part with her; but her father expects to leave the nation, and wishes to take her with him.'

'Eliza Greene, a full Cherokee, fourteen years of age, can read, write, and cast accounts, works well at the needle, is able to cut out and make up any garment worn by Indian men or women, can knit, spin, weave, and cook well. She learns readily when at school, but is too much attached to the old Indian customs when she gets home, which greatly retards her progress.'

It must gratify all those who are contributing to the reformation and conversion of the Indians, to know that education, the arts of civilized life, and the Gospel of Christ, are making progress among these untutored tribes. The school at present contains twenty-one pupils.

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#### SAULT DE ST. MARIE.

Mr Bingham's journal, at St. Maries, from November to February, last, is received. He continues to preach to the Indians, and to the United States garrison, with interesting prospects; and the school contains on an average about 30 pupils. We extract the following statement of the religious exercises of one of the Indians.

'Jan. 17, 1829. This evening while engaged in my studies, Thomas Shaw came in to relate to me the state of his mind. He said he had formerly lived in sin. That after some time his mind was arrested by the death of his little child, and for a short time he felt concerned about himself; but these impressions soon wore off, and he pursued his former course, until a few weeks before my arrival here, when his mind was again awakened by the death of another child; his former life was then laid open to his view, and his sins appeared like a heavy burden; while laboring under this burden, it was impressed on his mind that God designed it for his good, and that it was intended to reclaim him from sin. He said he was also led to think, that if the child had lived, he should have placed his affections upon it, and not on his Maker. He said it was not only the case with himself, but also with the other Indians, that since they had attended our meetings, a little light began to dawn into

their minds, and they were astonished at their former ignorance, and darkness. He informed us that a change had taken place in his mind, that had enabled him to give himself up to the Lord, that since then he had felt as if he were in a new world. He expressed an unusual joy and satisfaction in receiving religious instruction, and said his whole mind was constantly employed in meditating on God, and the things of another world; he enjoyed much comfort in prayer, his mind was continually engaged in it; while at work and when walking about, he often found himself uttering aloud accents of praise to the Redeemer. It appears he has been very active in communicating the light he has received, to the other Indians. He said his wife, and her mother, were thinking seriously on the subject of religion, and asked if they might be permitted to come to our morning service; their mother, he said, wanted to come and see how white people worshipped God. On being informed we should be pleased to see them come, they were early at the house of God, and were as attentive as though they could understand every word."

#### ANNIVERSARIES IN BOSTON.

During the last week in May, numerous benevolent institutions celebrated their anniversaries in Boston, which called an assemblage of ministers and brethren from the various sections of the State. The interviews were highly interesting to the friends of the Redeemer, and had a happy influence in elevating religious joys, and increasing Christian activity. It is believed that many returned to their different fields of labor with quickened zeal and enlarged philanthropy.

#### MASSACHUSETTS BIBLE SOCIETY.

The annual meeting of this Society was held at the Old South Meeting-House, on Monday evening, May 25.

The Report of the Executive Committee was read by Dr Wisner, and stated that the Society purchased the last year 1208 Bibles and 2030 Testaments. There have been distributed in the same time 96 large Bibles, 1102 small, 122 large Testaments, and 2433 small ones. Honorable mention was made of the efficient labors of the La-

dies' Boston Distributing Bible Association, in judiciously circulating the sacred Word through the different wards of the city. Dr Codman, Mr Palfrey, Mr Potter, and Mr Malcom, severally addressed the meeting, and urged weighty and animating considerations to excite to continued and increased efforts for diffusing the Word of life.

#### THE EVANGELICAL TRACT SOCIETY,

Met at the house of the Secretary, on Tuesday afternoon. At this meeting it was voted that a portion of the Society's Tracts be gratuitously distributed, and that 2000 pages be granted to each Baptist minister who shall call in season to receive them. In the evening an appropriate sermon was preached before the Society in the Third Baptist Meeting-House, by Rev. A. Fisher, jr. from Eccl. ix. 10. After which a collection was taken to aid in printing Tracts in Burmah.

#### FOREIGN MISSIONS.

On Wednesday forenoon, at 10 o'clock, Rev. Ebenezer Nelson, of West Cambridge, delivered a Sermon at the Federal Street Baptist Meeting-house, on the interesting subject of Foreign Missions, from Matt. xxviii. 18—20. Our limits will not admit of an analysis of this interesting discourse; but it was heard with a fixed attention, and exhibited the claims of this cause on the disciples of Christ in a manner calculated to excite awakened zeal and holy ardor in this noble enterprise.

#### MASSACHUSETTS BAPTIST CHARITABLE SOCIETY.

This Society held its annual meeting at 12 o'clock on Wednesday, at the Federal Street Meeting-house. Its object is to render pecuniary aid to the widows and children of deceased Baptist ministers in the State of Massachusetts. As many of the ministers of Christ obtain only sufficient means for their annual support, it is apparent that their families must generally be left in destitute circumstances at their decease. It is therefore earnestly hoped that the funds of this Society may be greatly increased. The Boston and Salem Associations, and probably some others, have transferred their funds to this Society; and it is desirable that each Association in the State should make this Society the

depository of their funds and annual contributions, and make a general effort to extend its means, and enlarge the sphere of its usefulness.

GENERAL CONFERENCE.

On Wednesday afternoon, at 3 o'clock, a General Conference of Baptist ministers and brethren was held at the Federal-Street Baptist Meeting-House. Rev. Joseph Grafton, Moderator. The important subjects of State Conventions, Sabbath Schools and Bible Classes, Literary Institutions, Prayer for the increase of ministers, and Pastoral Duties, were urged with Christian zeal and fervid eloquence on the numerous congregation which mingled in the services. The Rev. Messrs. Jonathan Going, C. O. Kimball, C. P. Grosvenor, D. Sharp, and H. Loomis, severally took a part in the addresses on this occasion. Much important information was communicated; the season was productive of animated pleasure; and a deep conviction appeared to be impressed on the audience, of the importance of unreserved devotedness to the interests of Immanuel's kingdom.

BAPTIST MISSIONARY SOCIETY OF MASSACHUSETTS.

This Society met on Wednesday evening, at the Federal Street Baptist Meeting House.

Dr. Sharp, the Secretary, read the following Report:

In performing the service intrusted to us at the last anniversary of this Society, we appointed the Rev. John Haynes as our Missionary for three months in the State of

*Maine.*

The manner in which he has fulfilled his appointment has been highly satisfactory to the Board. A small church at West Hebron have expressed to us their grateful acknowledgments for the seasonable visits they received from him. The Board have heard with much pleasure that a member of that church has erected a house of worship at his own expense, which cost about twelve hundred dollars. It is believed, that with a little aid, this congregation will become permanently established, and may be the means of doing much good.

Mr Haynes spent three weeks at Hamblen's Grant, where a revival of

religion commenced a year ago. At that time, a church was organized consisting of 13 members. It is now increased to 36. "Often," he says, "in my visits to this place, has my spirit been refreshed. My hands have been strengthened in my work when I have seen the numbers who would flock together from the neighboring hills, under very unfavorable circumstances, and the eagerness with which they would listen to the word of life. The secluded and indigent situation of this people renders it impracticable for them to do much for the support of the ministry. I view them in the fullest sense, objects of charity, and on them your beneficence has not been bestowed in vain. They wish me to be their organ to express their gratitude to the Society, and to solicit a continuance of your liberality."

This Missionary brother also labored several weeks at Woodstock. Here he had the satisfaction of witnessing a work of grace; and was called upon almost at every visit, to administer the ordinance of baptism. The church has increased within the past year, from fifteen to thirty-seven. At Hebron and Woodstock, Mr H. succeeded in establishing Bible Societies, so that, to use his own language, "the prospect now is, that their destitute will soon be supplied with that precious book." At Paris he spent one Sabbath and baptized 8 persons. The work of God still prevails in that place; and it is expected that a church will soon be constituted.

*Vermont.*

Mr Peter Chase has been employed by the Board as their Missionary for 6 months. His sphere of action has been chiefly limited to two towns. In a letter to the Secretary, dated last September, he remarks: "I have succeeded, with the blessing of God, in gathering two little companies of disciples in Williston and Huntington. I have generally visited Huntington once in two weeks, and have almost every time had one to baptize. The number has increased since last winter, from 8 to 20, all heads of families. There is no meeting-house in the town; but the prospect is good, that with continued exertion we shall have one soon." At Williston it was proposed to build a house 30 feet by 40, the upper part of which was to be used as an Academy,

and the lower room as a place of worship.

*Massachusetts.*

Agreeably to a request of the Board, our esteemed brother, Wm. Bentley, visited Billerica, and remained there seven weeks. His conversation and preaching were attended with a divine blessing. Many, it is believed, were turned from the error of their ways, and received the gospel. He had the happiness of baptizing nine persons, on a profession of their faith, and of assisting in the constitution of a church consisting of twenty-seven members.

Rev. John Peak has spent 3 months in the service of the board. In Harwich and vicinity he labored 5 weeks, preaching and visiting from house to house. He found professors of religion in a declining state. They were scattered as sheep without a shepherd. His age and experience qualified him to set in order the things that were wanting. And in a good degree he succeeded. He attended three church meetings, and administered the Lord's Supper to a people who had not enjoyed this privilege for 18 months. Since this visit, the Society have taken down their old meeting-house, removed it to the centre of the town, and erected it anew.

He concludes his journal by stating, that, during his mission, he has preached 59 times, attended 8 church meetings, administered the Lord's Supper 6 times, and made pastoral visits to more than 100 families. He experienced much consolation in dispensing the gospel to the destitute, in conversing with established Christians and anxious inquirers, and in praying with the afflicted and dying.

*States bordering on the Mississippi.*

In these States there is an immensely important field for Missionary labor. The tide of emigration has long been flowing to the West, and there are thousands of new settlers in the fertile and extensive Valley of the Mississippi, who have no suitable means of religious instruction. Your Board have often been deeply affected with the statements they have received from that portion of our country. But they have been able to do little more than to mourn, and to pray the Lord of the harvest that he would send forth laborers; for truly the harvest is great, but the laborers are few.

For several years, however, Mr John M. Peck has been aided by this Society. His services in Missouri, Illinois and Indiana, in the Bible, Tract, Sabbath School and Missionary cause, have been great and successful. It has long been with him the sowing time, but he now begins to reap the harvest. In a letter received from him since the above was written, giving an account of three months' labor under the patronage of the Board, he expresses great confidence that his efforts to promote the interests of literature and religion will be followed with the blessing of God. He writes, that "within two years, more has been gained to the cause of Christ in improving the condition of society and bringing forward plans of usefulness, than in the former period of six or eight years. Years have been employed in toils, privations and difficulties, to break up the fallow ground, and prepare it for the reception of the crop, which now begins to produce the blade, and the ear, and now we look forward with joyful prospect to a future harvest of full corn in the ear." It is presumed the Society will be gratified to learn that the Literary and Theological Seminary at Rock Spring, established by the laudable efforts of Mr Peck, is in successful progress. On the last Sabbath in April, six of the pupils, having given hopeful evidence of their conversion, were baptized, and joined the church lately constituted there.

A religious weekly newspaper has also been established at Rock Spring, called, "The Pioneer of the Valley of the Mississippi." Judging from the character of the two numbers we have received, we confidently expect that its influence will be salutary.

The Board have made appropriations to two Auxiliary Mission Societies, one in Illinois and the other in Missouri, with a view of encouraging their pious and charitable efforts. From the Missionaries employed by these two Societies, under the direction of your Board, the most gratifying intelligence has been received. But as this has already been published in the American Baptist Magazine and the Christian Watchman, it is deemed unnecessary to repeat it. It may be sufficient to say, that in several districts where these pious men have labored, interesting revivals of religion have taken place.

Permit us to express the earnest hope that the wants of this vast region will

call forth more than they have heretofore, the sympathies, the prayers, and the liberality of those who are stately favored with the word and ordinances. The friends of religion and morality in that far distant section of our country, look to the East, and with supplicating voice entreat help. It is our heart's desire and prayer to God, that they may not look and ask in vain.

The following persons have also been appointed Missionaries for the periods respectively affixed to their names:—Benjamin Oviatt, 3 months—Simeon Crowell, 3 months—Ferdinand Ellis, 2 months—Eliab Going, 3 months.

*Aid to Churches.*

The Trustees have made donations the past year amounting to more than one thousand dollars, in aid of poor and destitute churches. We have good reason to believe that no part of our funds has been more usefully appropriated. The Pastor of one Society thus assisted, remarks, "I write by request of the Baptist Church in this place to express their sincere thanks to the Baptist Missionary Society of Massachusetts, for their sympathies and liberal assistance in the time of need. They now appear to feel more than usually interested in the Missionary cause. And poor as they are, they propose to form themselves into a Missionary Society auxiliary to yours. Sinners are converted, and backsliders reclaimed. Seventeen have been lately added to our number. I expect to baptize several next Lord's-day." We might give similar extracts from other churches that have been aided, of an equally encouraging character.

Last summer, the Board received a communication from the Ohio Baptist State Convention, giving an account of their organization, and requesting, should we deem it expedient, that we would aid them in their attempts to supply the destitute, with the preaching of the gospel. As we had frequently employed missionaries in that State, we considered it a more desirable arrangement to enable the Convention to perform this service, and, therefore, appropriated \$100 for that purpose. This token of our interest in the objects of that Convention and of our desire for their prosperity, was very kindly received. In acknowledging the donation, the Secretary says, "Please tender our thanks to your Board, our hearty thanks; it

will encourage us much in the work in which we are engaged."

*American Baptist Magazine.*

The Treasurer has received since the last anniversary, 378 dollars, as profits from this publication, while it was under your immediate patronage and control. It is now the property of the Baptist Board of Foreign Missions. Yet we may be permitted to express our earnest desire for its more extended circulation. As a repository of sound theological sentiments, and a herald of religious and missionary intelligence, in which our denomination are particularly interested, we do most especially recommend it to their perusal.

*Christian Watchman.*

The Proprietor of the Christian Watchman has again presented one hundred dollars to this Society. The Board are grateful for this accession to their funds. This, however, is the least part of the aid which the "Watchman" renders to the Missionary cause. The principles which from week to week it inculcates, and the heart-stirring appeals which it so frequently makes in favor both of Foreign and Domestic Missions, give it a value as an auxiliary to these objects, that is above any pecuniary estimate.

The Trustees would also mention with gratitude to Him who disposes his people to support his own blessed cause, that Elizabeth Allen, late of Salem, Mass. kindly remembered this Society in her last Will and Testament, by bequeathing to it the sum of three hundred dollars. We trust that others, who can do it consistently, will imitate her praiseworthy example.

Much is yet to be done. And the Board in closing their Report, would respectfully suggest whether more systematic, efficient and general measures ought not to be adopted, for the accomplishing of those great and desirable objects for which this Society was originally established. They feel persuaded that were our churches in New England alone, fully awake to their duty and obligations, they might enable this Society to enlarge its operations and usefulness to an almost inconceivable extent.

DANIEL SHARP, *Sec'y.*

The Rev. Mr Babcock moved its acceptance, seconded by Heman Lincoln, Esq. who severally adverted to

many interesting topics in connexion with the subject, and urged the powerful claims of our own country for missionary labor. The vote of acceptance passed unanimously.

Mr E. Lincoln, the Treasurer, reported his annual account as follows:

*The Baptist Missionary Society of Massachusetts in Account with E. Lincoln, Treas.*

## EXPENDITURES.

1828.		
May 27.	To balance due at settlement,	111,19
June 9.	To cash paid Second Ch. Cambridge,	65,00
21.	To amount paid Whitman Metcalf, Sardinia, - - -	91,90
24.	To cash paid Harvey Ball, for services at Hingham, - - -	15,
27.	Rev. David James, for services at Great Falls, - - -	49,
July 5.	Rev. Wm. Collier, for service at Hingham, - - -	5,50
16.	For support of preaching at Hampton Falls and Seabrook,	50,
	For preaching at Hingham,	11,
17.	Church at Belfast, - - -	50,
Aug. 9.	Do. Wiscasset, - - -	50,
14.	Do. Scituate, - - -	25,
22.	Do. Machias, - - -	50,
	Henry Davis, for missionary labors,	50,
Sept. 10.	For rent of Hall for preaching in Watertown, - - -	10,
15.	Rev. Peter Chase, for labors in Vermont, - - -	65,
16.	Do. do. do. do. do. do.	65,
	Baptist Ch. at Abington, - - -	25,
19.	Church at Dunstable to support preaching, - - -	37,50
	Church in East Cambridge,	50,
	remitted the Committee for Missions in Missouri, - - -	50,
Oct. 15.	Rev. Wm. Bentley for preaching at Chelmsford, - - -	27,80
18.	Harvey Ball, - - -	75,
Nov. 12.	Sam'l Glover, for missionary labors at Hingham, - - -	46,
15.	Wm. Nichols, on account B. Oviatt,	29,75
26.	Church at Gloucester, - - -	30,
	Do. Hampton Falls,	50,
28.	Rev. P. Chase, for missionary labors in Vermont, - - -	100,
	Rev. F. Clarke, preaching at Saco,	50,
Dec. 3.	Bap. Ch. in West Cambridge, to aid the support of preaching,	50,
9.	Rev. Jona. Blake, for 3 months missionary labors, - - -	65,
	Rev. Benj. Oviatt, being amount due on three appointments,	149,69
	Townsend church to aid the support of preaching, - - -	60,
25.	Scituate Church in aid do. - - -	25,
	For rent of Hall at Watertown,	21,37
1829.		
Jan. 20.	Rev. John Haynes, for missionary labors in Maine, - - -	60,
22.	Bap. Church at Dover, N. H. - - -	50,
24.	Committee in Missouri, - - -	50,
27.	For preaching at Watertown,	20,
Feb. 18.	Ohio Bop. Convention, - - -	100,
Mar. 31.	Dunstable Ch. per Rev. Mr Pease,	37,50
Apr. 16.	Church at Billerica, - - -	25,
29.	Do. Dover, - - -	50,
May 14.	Simcon Crowell, for Missionary labors, - - -	20,
23.	In support for preaching at Watertown, - - -	35,
		<hr/>
	Dolls.	2153,20
25.	To balance to new account, - - -	838,80
		<hr/>
	Dolls.	2992,00

## RECEIPTS.

1828.		
May 27.	By cash of James Brown, Hamilton,	1,00
	" A friend of Missions, - - -	1,00
	" The Federal-St. Bap. Ch. and Soc. Boston, - - -	29,81
	" Lincoln & Edmands, Agents of the Am. Bap. Mag. collected on the accounts due prior to transferring the work to the Foreign Board, - - -	1391,50
	" A legacy from Elizabeth L. Richards, per Mr D. R. Griggs,	30,
	" From subscribers in Salem,	55,
	" Collection at First Bap. Ch. do.	25,37
	" Do. Second do. do.	9,
	" From Bap. Ch. and Soc. in Cambridge, viz.	
	Bela Jacobs, - - -	1,00
	Levi Farwell, - - -	10,
	Wm. Brown, - - -	5,
	Charles Everett, - - -	5,
	John Edwards, - - -	3,
	Prudence Farwell, - - -	10,
	Eben. Hovey, - - -	1,50
	E. Hovey, jr. - - -	1,50
	Eunice Nichols, - - -	1,
	Collection, - - -	30,14
	Miss. box at vestry, - - -	38,14
	Do. Male Pr. meeting, - - -	3,43
	Do. Female do. - - -	1,11
		<hr/>
		10,82
29.	" C. R. Crosby, - - -	1,
	" Rev. E. W. Freeman, - - -	1,
	" Benj. Kent, - - -	1,
	" Bartlett Pease, Dunstable, N. H. - - -	1,
	" West Cambridge Ch. and Soc. - - -	8,
	" Rev. Benj. Putnam, - - -	1,
	" Rev. Asa Niles, - - -	1,
	" Rev. Joseph Grafton, - - -	1,
	" The Treas. of the Mass. Bap. Education Soc. interest on the Cornish legacy, - - -	400,
June 2.	" Charlestown Ch. and Soc. per James Fosdick, - - -	22,
	" The Female Pri. Soc. Charlestown, do. - - -	25,
7.	" Second Bap. Ch. and Soc. Boston,	94,65
23.	" O. Holden, interest, - - -	73,
July 4.	" A friend to missions, Roxbury, being 1 dol. per month from July 4, 1827, - - -	12,
14.	" A friend of missions for Missouri mission, - - -	5,
Sept. 10.	" Mr Atherton, - - -	1,
15.	" The Bap. Ch. in Weathersfield, Ct. for the western mission, per Mr Gilbert, - - -	8,
Oct. 4.	" At the Boston Association, viz. From Female Dum. Miss. Soc. Woburn, - - -	18,62
	" Fem. Bap. Miss. Soc. Townsend, - - -	5,50
	" Male do. do. - - -	5,75
	" Newton Fem. Miss. Soc. - - -	30,57
	" Cambridge do Ben. do. - - -	35,50
		<hr/>
		95,94
8.	" Dividend Columbian Bank, - - -	30,
Dec. 4.	" Fem. Miss. Soc. of 3d Bap. Ch. Boston, per Miss Clouston, Treas. - - -	33,
26.	" Dea. Abner Freeman, Orleans, - - -	1,
1829.		
Jan. 8.	" Fem. Miss. Soc. in South-Berwick,	15,
16.	" Rev. E. Loomis, Hudson, N. Y. - - -	1,50
	" Asa Baldwin, Townsend, - - -	1,
	" Fem. Ben. Soc. W. Cambridge, - - -	5,06
23.	" Michael Shepard and Robert Cogswell, executors, a legacy from Elizabeth Allen, Salem, - - -	300,
	" Michael Shepard, Treas. Salem Association, viz.	
	Marblehead Fem. Cent Soc. - - -	10,
	Male Pri. Soc. 2d Ch. Haverhill, - - -	10,
	Female do do. do. - - -	8,
	Newburyport Bap. Ben. Soc. - - -	1,76
	Do. Fem. do. do. - - -	2,38



Rowley Fem. Cent Society, by		
	T. Morse, -	4,51
	First Bap. Soc. Haverhill,	17,
	Lynn Fem. Cent Soc. -	14,
Apr. 6.	By cash, dividend at Columbian Bank,	30,
17.	From Mrs D per Dr Bolles,	1,
May 14.	Contributions to Rev. S. Crowell,	1,70
16.	From William Nichols, profits on Christian Watchman,	100,00
		Dolls. 2992,00

*Stocks.*

Notes, -	-	-	1711,43
Bank Stock, -	-	-	1000,00

*For Translations.*

Bank Stock, -	-	-	1380,00
Cash, -	-	-	290,00

Boston, May 25, 1829.

Having examined the preceding account, and compared it with the Treasurer's book, and vouchers produced, we find the same correct.

JAMES LORING, }  
HEMAN LINCOLN, } *Committee.*

Rev. N. W. Williams moved its acceptance, seconded by Rev. J. N. Brown, accompanied with appropriate addresses, and it was unanimously accepted.

Rev. Mr Knowles, seconded by Mr Pattison, offered the following Resolution—That the command of Christ, and the destitutions of our country, render it an imperious duty to make more vigorous efforts for the support of Domestic Missions. This resolution was supported by conclusive arguments, and urged by affecting motives. It was unanimously adopted.

A collection was taken, for Domestic Missions, amounting to \$73,20.

The following Officers were chosen for the ensuing year:

*President.*

REV. JOSEPH GRAFTON.

*Vice President.*

REV. CHARLES TRAIN.

*Secretary.*

REV. HOWARD MALCOM.

*Treasurer.*

MR ENSIGN LINCOLN.

*Trustees.*

Lucius Bolles,	E. Nelson,
J. Going,	J. D. Knowles,
C. P. Grosvenor,	R Babcock,
E. Williams,	C. O. Kimball,
Wm. Leverett,	Dea. H. Lincoln,
G. F. Davis,	„ Levi Farwell,
Daniel Sharp,	„ Jas. Fosdick.
B. Jacobs,	

The operations of this Society are of the highest importance to our denomination, and need great enlargement. It is hoped the extensive fields will be filled with zealous and devoted laborers.

On Thursday, the Massachusetts Sabbath School Union, and on Friday, the Auxiliary Union of Boston, for promoting the observance of the Christian Sabbath, attended their annual meetings at the Federal Street Meeting-house; but our limits will not permit us to present the deeply interesting details.

A large number of Baptist Ministers assembled at the Lecture Room in Federal Street, and organized a Society, to be styled the Massachusetts Conference of Baptist Ministers.

On Wednesday and Thursday mornings, public prayer meetings were attended at the Meeting-house, and were experienced to be seasons of refreshing from the presence of the Lord.

It is devoutly to be hoped, that these seasons, when multitudes of saints are brought into interesting associations, will result in marshalling for action, the 'sacramental host of God's elect,' and hasten the latter day glory, when the knowledge of the Lord shall fill the whole earth.

SUPPRESSION OF INTEMPERANCE.

When efforts were commenced a few years since for the suppression of intemperance, many benevolent individuals in our country were hopeless of success. But although much remains yet to be deplored, in viewing the fatal ravages of this pestilence, and parents are called to weep over the destruction of many hopeful youth, yet the success of recent efforts is most heart cheering to the Christian and Philanthropist. A rapid decline in the use of intoxicating liquors is apparent in all the respectable walks of society. Whereas in years past, it was conceived that common civility rendered it necessary to place spirits before a visitant, as a mark of hospitality, it is believed that a large portion of the community would consider it a breach of decorum to be invited to a repast of this nature. The happy change which has thus been effected should excite continued and more strenuous efforts for complete victory. A total absti-

nence is the only safe course, and this is the point at which efforts should be directed. At the late Baptist Triennial Convention but one voice was heard among the members, and that was, that total abstinence from ardent spirits was the reigning doctrine in their several sections of country. The members of the General Assembly of the Presbyterian Church, at Philadelphia, presented similar statements. Bishop Chase, from Ohio, has also stated that the doctrine of total abstinence was becoming the common opinion in the region to which he belongs.

The Hon. Judge Parker has lately written to the Massachusetts Society for the Suppression of Intemperance, giving a gratifying testimony to the happy reformation which he witnessed in relation to the use of spirits in the western counties of this State. Let the friends of the best interests of man be awakened to holy vigilance and vigorous effort.

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‘THERE IS NOTHING LIKE PRAYER.’

In one of the villages in England, where evangelical truth was not preached, there was an aged man, who remarked, that ‘there was nothing like prayer.’ He had been praying to God for eighteen years to send the Gospel to the village. At the end of this period, through the agency of a lady who was awakened to the object, meetings were commenced. He was called to offer prayers at these seasons, and several persons were deeply impressed. The gospel was introduced, a church formed, a place of worship erected, and the old gentleman who had prayed for the object eighteen years became a deacon. ‘The effectual fervent prayer of a righteous man availeth much.’

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THE TRIUMPHS OF GRACE.

When Saul was arrested in his persecuting career by divine grace, it is said, *then had the churches rest*. The conversion of a bold leader in transgression is often a happy mean of

awakening the attention of many others to their eternal interests. An instance is related in the Wesleyan Magazine. ‘At Kilronan, (Ireland) the Lord commenced a gracious work in the conversion of a man who had been a proverb for wickedness, the leader of one of the fighting factions. When he felt the renewing power of the grace of God in his own soul, he was determined he would make it known, and lead others to the enjoyment of the same grace. He began to establish prayer-meetings in the neighborhood. From these efforts a class of sixty members has been collected, among whom are two Roman Catholics, who are truly converted to God. Several others attend the preaching, and hear the word with deep attention.’

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ORDINATIONS.

April 12, 1829, Mr Jeremiah Hendren was ordained to the work of an Evangelist, in the Baptist Church, Cumberland Street, Norfolk, Vir. Sermon by Rev. D. M. Woodson of Portsmouth, Vir.

On Thursday, April, 16, Mr Thomas Driver, was ordained at South Boston, as an Evangelist. Introductory Prayer by Mr E. Lincoln; Reading the Scriptures by Rev. Joseph Driver; Sermon by Rev. C. P. Grosvenor, from Isa. xlv. 15, ‘Verily, thou art a God that hidest thyself, O God of Israel, the Saviour.’ Ordaining Prayer by Rev. Daniel Sharp; Charge by Rev. Rufus Babcock; Right Hand of Fellowship by Rev. Howard Malcom; Concluding Prayer by Rev. Bela Jacobs. The Congregational Meeting-house was kindly opened for the services, which was well filled with a listening audience.

April 23, Rev. James Gilpatrick was installed Pastor of the First Baptist Church in Bluehill, Me. Sermon by Rev. Daniel Merrill.

May 6, Mr Veramus Bemis was ordained at the Baptist Church in Newfield, N. Y. Sermon by Rev. Aaron Abbott.

May 6, Mr Edward Hale was ordained in the Baptist Meeting-house, Keene, N. H.

May 20, Mr Erastus Andrews was ordained Pastor of the Baptist Church in Middlefield, Mass. Sermon by Rev. Elisha Andrews.

May 21, Mr Francis W. Emmons was ordained at the First Baptist Church in Providence, to take the pastoral charge of the Baptist Church at Eastport, Me. Sermon by Rev. J. N. Seaman.

May 23, Mr L. J. Reynolds was ordained Pastor of the Baptist Church in Middleton, Vt. Sermon by Rev. Hadley Proctor.

June 17, Mr Gurdon Robbins was ordained Pastor of the Baptist Church in East Windsor, Conn. Sermon by Rev. G. F. Davis.

MEETING-HOUSES OPENED.

March 5, A new Baptist Meeting-house was opened at Fort Covington, N. Y.

A new and beautiful house of worship was opened in Bangor, Maine, April 16th, for the Baptist Church and Congregation. Sermon by Rev. T. B. Ripley.

June 8, A new Baptist Meeting-house was opened at the Paper Mill Village, in Alstead, N. H.

June 18, The new and beautiful edifice, erected by the First Baptist Church and Society in Boston, was opened by appropriate religious services, in the following order: Invocation by the Pastor. Anthem. Dedicatory Prayer by Rev. J. D. Knowles; Anthem; Reading the

Scriptures, by Rev. Dr. Sharp; Hymn; Sermon by Rev. Mr Grosvenor, the Pastor, from Rom. xi. 36, "For of him, and through him, and to him, are all things, to whom be glory forever." Concluding Prayer, by Rev. Howard Malcom. Our limits will not admit of presenting an outline of the interesting discourse delivered on this occasion; but it was listened to with peculiar attention. The house was crowded at an early hour. This ancient church is now accommodated with a highly finished place of worship, in a very central situation, and enjoys a fair prospect of enlargement. The building is located at the corner of Union and Hanover-Streets, and built of brick, with a basement story. Its dimensions are 73 feet by 67½, containing 138 pews. A second gallery is erected over the singers for free seats, and the building is ornamented by a beautiful cupola, and furnished with a good bell. This church was the first Baptist Church gathered in Massachusetts, and has enjoyed the labors of twelve pastors, many of whom have been men of great distinction in the church of Christ. Here the pious and venerable STILLMAN labored with eminent success for more than forty years. May the fervent prayers of a long succession of devout, and zealous, and faithful disciples, be answered in copious showers of blessings on the present and future generations.

*Account of Moneys received by the Treasurer of the General Convention of the Baptist Denomination in the United States, for Foreign Missions, from May 22, to June 22, 1829.*

By cash from the Female Industrious Society, belonging to the Rev. Dr Sharp's church, Boston, for the education of two Indian girls at the Carey Station, named Ann Sharp and Sophia O. Lincoln, per Miss Elizabeth Ford, Sec. and Treas.	40,00
From Lydia Gordon, Belfast,	1,00
Primary Soc. Freedonia, per Mr E. Lincoln,	1,00
Rev. Dr Sharp, it having been contributed by friends belonging to his congregation, to aid in printing the Bible in Burmah,	50,00
From Rev. Joseph Grafton, it having been collected by female friends at Newton Upper Falls, to aid in publishing the Bible in Burmah,	26,40
From H. B. Rounds, Esq. Treas. of the Utica Bap. For. Miss. Soc. per Mr E. Lincoln,	25,00
Of Rev. H. Malcom, from a "poor woman" of his congregation, for Burman Mission, \$2—African Mission, \$3,	5,00
Miss Hannah Whitney, Royalston, Mass. per Rev. Mr Metcalf,	2,00
A Friend, per Rev. Mr Knowles, for Indian Schools,	5,00
A Friend to Christian Missions, (lately ordained to the work of the ministry,) for publishing the New Testament in the Bur. language,	10,00

☐ Appended to this liberal donation was the following scriptural injunction, "Honor the Lord with thy substance, and with the first fruits of all thine increase."

From Rev. Thomas B. Montaine, Southampton, Pa. by Rev. J. Going,	10,00
An Attorney at Law, on reading the Memoir of Mrs Judson, per Rev. Jonathan Going,	1,00
From Mrs Bucknam, Lexington, being the avails of a gold ring,	,55
Mrs Eunice Nichols, Cambridge,	4,00
Col. at monthly concert for prayer in first Bap. Ch. Cambridge,	30,82
Female Judson Soc. Cambridge,	30,00
Mrs P. Farwell, Cambridge, for Bengal Christian School Soc.	30,00
Per L. Farwell, Esq.	95,37
Proceeds of a pair of gold ear-rings, received by Mr C. Bennett, and sold by Master W. C. Bolles,	3,92
Carey Soc. of First Bap. Ch. Boston, for the support of an Indian child at the Carey Station, by the name of James M. Winchell, per Miss T. Rogers, Treas.	30,00
Abel Parker, Esq. Jaffrey, N. H. per Mr E. Lincoln,	15,00
From two members of one of the Baptist churches in the County of Hunterdon, N. J. \$5 each, for publishing the Bible in Burmah,	10,00
Fem. Bap. Miss. Soc. Plymouth, for the Indian Stations in the United States, per Miss Nancy H. Symmes,	14,00
Mr P. Blake, Princeton, Mass. for printing the Bible in Burmah, per Rev. Dr Sharp,	2,00
Proceeds of a Masonic ornament, from a member of Rev. Mr Knowles' church,	,40
A member of the Bap. Ch. in Kingwood, Hunterdon County, N. J. for publishing the Bible in Burmah, by a Friend to the Scriptures,	5,00
Mr Ephraim Woods, Camden, Maine, for the Burman Bible, per Dea. J. Loring,	10,00
Collection taken at the late meeting of the Convention in Philadelphia,	59,65
Mrs Mayhew, for the Carey Station, per Mr E. Lincoln,	1,48
Mrs Esther Waters, widow of a Baptist minister, for the Burman mission, per Rev. J. Going, of Worcester,	20,00
Mr Archer B. Smith, student in the Theol. Inst. Newton, to aid in publishing the Bible in Burmah, per Rev. Dr Bolles,	20,00
Samuel Day, Esq. Treas. of Lincoln (Me.) Aux. For. Miss. Soc.	52,50
The Oliver-Street, N. Y. Bap. For. Miss. Soc. per Rev. S. H. Cone,	* 250,00
A Friend, being an annual contribution to aid in the education of an Indian child by the name of Elizabeth Green, at Valley Towns, per Rev. H. Grew,	30,00
Calvin Blanchard, Treas. of Middlesex Bap. Miss. Soc.	30,00
The Oxford, (Me.) Aux. Soc. per Mr E. Lincoln,	35,00
For Burman Female Schools, from a female friend, per Mr. E. Lincoln,	1,00
From Hon. Walter Lowrie, Washington, D. C. in aid of the Burman translation of the Bible,	25,00
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H. LINCOLN, Treas.	\$886,72

\* The Treasurer has often had occasion to notice the liberality of the Missionary Associations connected with the Oliver-Street Baptist Church; and it is with great pleasure that he now records another proof of their Christian benevolence. This extra effort was made for the purpose of purchasing a "Super Royal Washington Printing Press," (now on its way to Burmah, with a pious and efficient Printer) the beneficial operations of which it is believed will be experienced in future years by MILLIONS of the heathen who shall be converted to the faith of the Gospel.

☞ Communications are received from our respected correspondent, at Kingsville, Ohio, for which he has our thanks; and we regret that the information they contain was not received at an early period. The moneys received for the Newton Theological Institution, the account of the Federal-Street Baptist Maternal Society, and several other articles on file, are unavoidably deferred to the next Number.

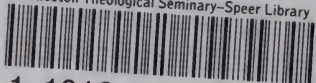


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